

HISTORY OF  
REDSTONE PRESBYTERY.

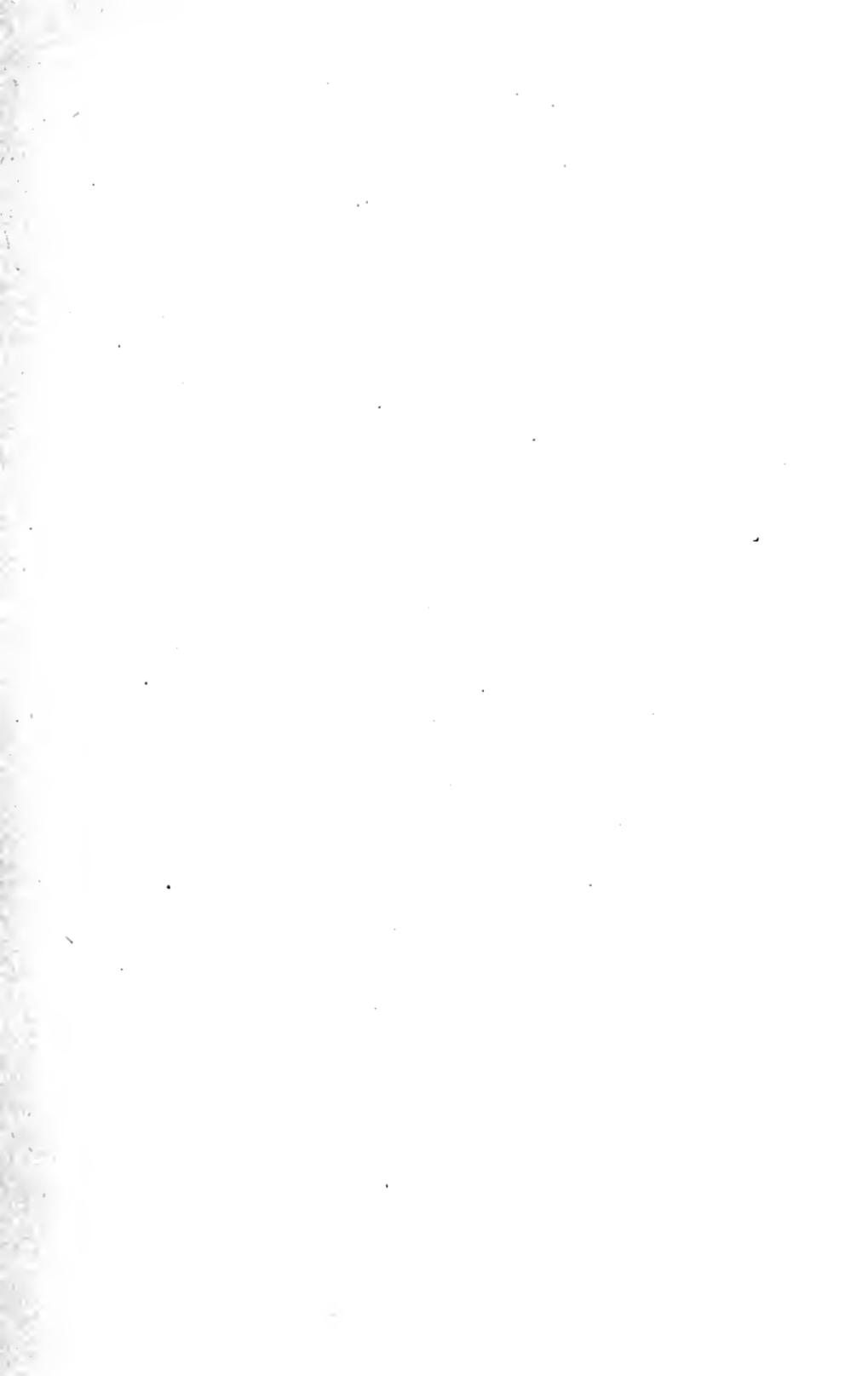
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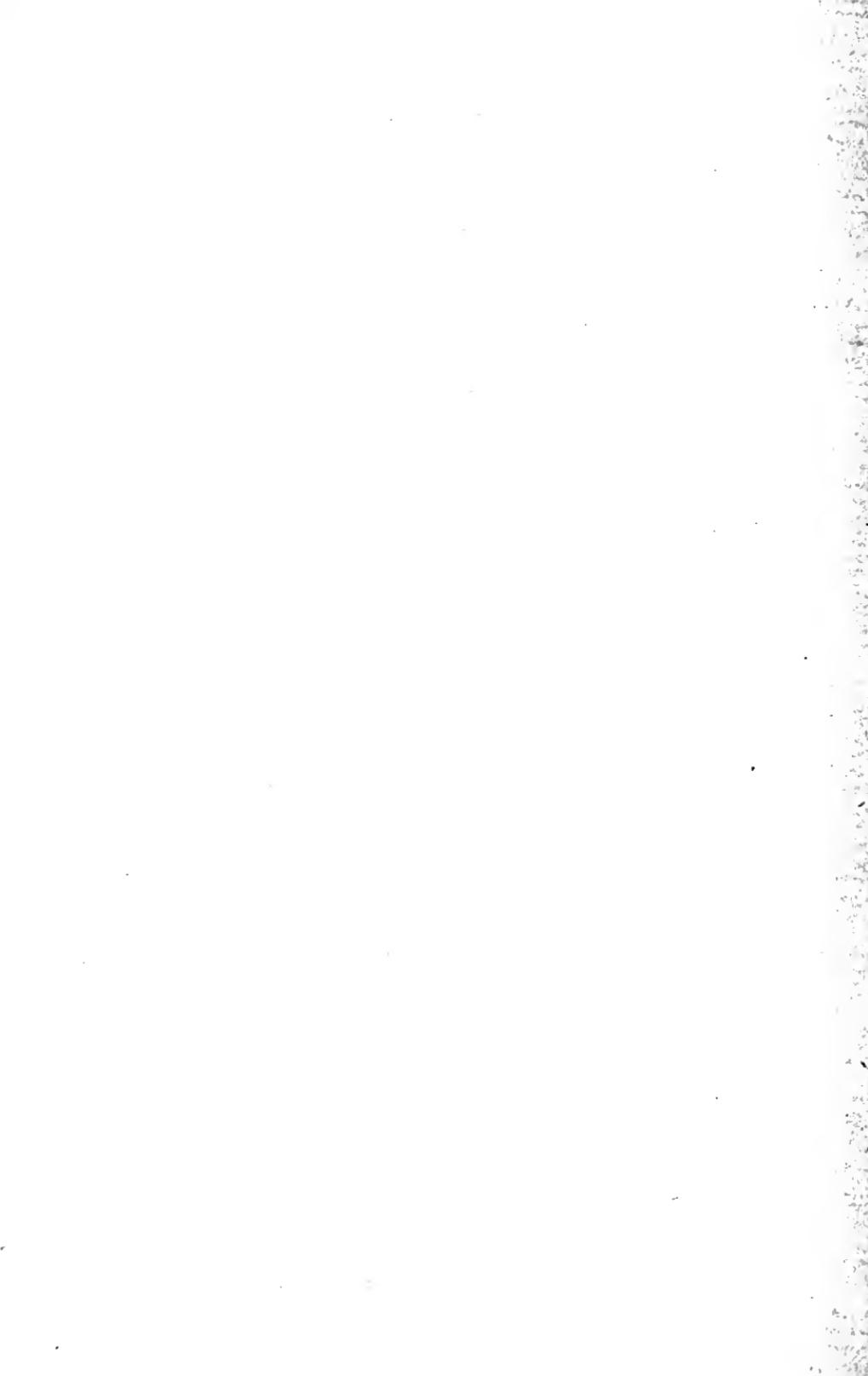
PRINCETON, N. J.

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History of the Presbytery of  
*Shelf....* Redstone









REV. ASHBEL G. FAIRCHILD, D. D.

See Appendix.

HISTORY  
OF THE  
✓  
PRESBYTERY OF REDSTONE

ORGANIZED BY

The Synod of New York and Philadelphia, Sept. 10,  
1781, and Under its care till 1788;

A PART OF

THE SYNOD OF VIRGINIA, 1788--1802 ;

OF

The Synod of Pittsburg, 1802—1881;

AND NOW OF

THE SYNOD OF PENNSYLVANIA, 1881—1889.

1889.

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WASHINGTON, PA.:  
OBSERVER BOOK AND JOB PRINT,  
1889.







J. Hornerad

## PREFACE.

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In obedience to a resolution of the General Assembly of 1886, that "Presbyteries be requested to send two copies of their histories to the Stated Clerk of the General Assembly and to the Presbyterian Historical Society, respectively," the Presbytery of Redstone appointed the undersigned a committee to prepare a history and transmit the same to the parties named. In the performance of this duty the committee prepared and forwarded the history of the Presbytery to the Stated Clerk of the General Assembly, and also to the Historian of the Synod of Virginia. In preparing the history they did not hesitate to draw largely from all reliable sources within their reach. It was read before the Presbytery in the fall of 1887 and approved, and the Presbytery directed that the history and the accompanying histories of the several churches secured by the committee, be published in permanent form if satisfactory arrangements could be made.

These arrangements having been completed, the committee have issued this volume. A history of woman's work in the Presbytery, a list of candidates, licentiates and ministers, and the dates of their connection with the Presbytery as far as could be ascertained, and a few personal sketches in connection with the phototypes, are added.

The committee cannot forbear expressing regret that this little book gives such an inadequate view of the pioneer work of this earliest of the Presbyteries west of the Alleghenies. They

became more and more impressed with its defects as the preparation of it was drawing to a close. But the imperative demands of other duties forbade the research necessary to gather additional materials and properly sift and arrange them, or even to re-arrange what were already in their possession. They send it out hoping that in some small measure it may preserve facts and give a better understanding of the faithful, self-sacrificing and consecrated labors of the Fathers, and strengthen the faith and increase the consecration of those who are building on these foundations laid so deep and broad by the laborers who rest from their labors and "their works do follow them."

JOHN M. BARNETT,

JOHN C. MELOY,

EBENEZER FINLEY,

COMMITTEE.

HISTORY  
OF THE  
PRESBYTERY OF REDSTONE.

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ORIGIN OF NAME.

Redstone Presbytery is said to have taken its name from the rocks in the banks of Redstone Creek, one mile below Brownsville, Pa. It is supposed that a vein of coal in that locality was set on fire at an early day, either by the Indians or by friction caused by a land slide. In course of time the fire died out leaving the banks reddened by its heat. They present a very peculiar appearance and are quite an object of interest to any one fond of natural curiosities.

BOUNDARIES AND EARLY SETTLEMENT.

The Presbytery originally was practically bounded on the east by the Allegheny mountains, on the north by Lake Erie, on the south by Virginia and on the west by the setting sun. It embraced what was called the "Great West," the vastly larger part of which was at that time a "terra incognita."

The Synod in passing the order for the new organization assigned no geographical limits, and named no churches save only Laurel Hill and the four Ministers west of the Allegheny Mountains, one of whom was in Westmoreland county and the other three in Washington county, which was organized as a county shortly after the act was passed.

Previous to its organization the first parts of the country settled, were portions of what is now embraced in the counties of Washington, Fayette, Westmoreland and Allegheny, together with the regions along the Monongahela and Ohio rivers and

their branches and later along the Allegheny to the shores of Lake Erie and westward to the Muskingum, Sciota and Cuyahoga rivers. The first settlers were of Scotch-Irish descent, who had come from the east taking up lands, clearing out farms and building log houses until such times as they were able to procure more comfortable homes. They were a sturdy people, with the same kind of blood in their veins which had flowed at the Battle of the Boyne in the days of William the Third. They brought with them the Assembly's Catechism, the Confession of Faith and their Bibles; and withal a good degree of religious faith, intelligence and fervor. There was a population here very early in the last century. In the year 1738 "John Caldwell in behalf of himself and many families of our persuasion who were about to settle in the back parts of Virginia, induced the Synod of Philadelphia to appeal to Governor Brooch, of Virginia, for countenance and protection in their proposed settlement." "The request was granted and they went to settle on the western side of our great mountain." Smollet, in his history of England, says that in 1760 there were 4,000 settlers in this region.

#### EARLY MISSIONARY EFFORTS.

Rev. Chas. Beatty, the grandfather of the late Rev. C. C. Beatty, D. D., is said to have preached the first protestant sermon in this part of the country. It was a Thanksgiving sermon and was preached on the 25th of November, 1758, at Fort Duquesne, which had just been evacuated by the French. Two years later the Rev. Messrs. Alexander and Hector Allison were sent by the direction of the Synod of Philadelphia to go with the Pennsylvania forces to explore the country and see what might be done in the way of missionary efforts. In the year 1766, Revs. Chas. Beatty and George Duffield were sent by the Synod on a similar errand "to explore the frontier settlements and to ascertain the condition of the Indians." They preached a number of times going as far west as the Muskingum river. Soon after this the Rev. Mr. Anderson was sent by the Synod to visit this region with a promise of "20 shillings" for every Sabbath he should preach on the other side of the Kittochtinny mountains.

In the year 1769, the Presbytery of Donegal, by the direction of Synod, supplied the western frontier with ten Sabbaths' preaching—but just where their labors were performed we do not know. It is probable that they preached in the bounds of some of the old Centennial Churches which are still vigorous congregations within the bounds of Redstone Presbytery.

#### EARLY MINISTERS.

In the year 1771, the Rev. James Finley came to this western frontier and did some excellent missionary work. He was a native of Ireland, forty years of age, a fat, florid, nervous little man, very hardy and ready for any labor, having already an experience of nineteen years in the ministry. He had been in the country in 1765, again in '67, doing some secular work in the Dunlap's Creek region—but he returned again by direction of Synod and supplied in Ligonier or that region for two months in '71 and '72. He also labored for some time in that part of the country called "The Forks of Yough," organizing, it is said, on the same day, in the year 1778, the Churches of Rehoboth and Round Hill. He brought his family west in 1783, and two years later became pastor of the two churches just mentioned, continuing in that relation till the time of his death, January 6, 1795.

Rev. James Power, D. D., was the first minister who came to stay and grow up with the country. He was a tall, graceful, genteel young man, clear, methodical and evangelical as a preacher, in the 29th year of his age, a native of Pennsylvania and a graduate of Princeton. He came in 1774, as a licentiate, was ordained by the Presbytery of New Castle, "sine titulo," in 1776, and sent back "to the western parts of this Province." He proved to be a most effective missionary, organizing in 1774, while he was yet a licentiate, so it is claimed, the Dunlap's Creek Presbyterian church—*the oldest organization west of the mountains*. The authority for this is a statement said to have been made by Mr. Power himself. While we are not disposed to dispute the correctness of the claim, we are inclined to think there must have been some ordained minister present to set apart the Elders to their work in the church. Dr. Power also organized

the Sewickley Church in 1776, and soon after, it is believed, he organized the Mt. Pleasant Church at its present location, two miles north of the present town of Mount Pleasant. He was pastor of the two churches named until 1787, when he was released from Sewickley, serving the other church until the year 1817, when on account of infirmity he gave up his charge. He died in 1830.

Rev. John McMillan, D. D., was the second man to stay upon the ground. He was born at Fagg's Manor in 1752, graduated at Princeton in 1772, and was licensed by the Presbytery of New Castle in 1774, at the age of twenty-two. He first visited this region in 1775, staying but a short time. It is said that during this visit he organized the churches of Pigeon Creek and Chartiers, the latter now in the Presbytery of Pittsburg and the former in the Presbytery of Washington. After going back East he married. He returned to this region in '76 and in '78 brought his family, crossing the mountains on pack-horses. He was pastor of the two churches he organized till his death, November 16, 1833. He was a tall, rough-looking man, with a voice resembling thunder. Dr. D. X. Junkin said of him, "Dr. McMillan's voice, even when your present speaker sat under him in 1829-31, was strong, clear and powerful in the tones of denunciation, but often meltingly tender. He almost made you hear the vibration of Sinai's thunder, and yet when setting forth the love of Jesus, his voice would mellow to the tenderest tones. At the Communion season he was peculiarly effective. Then his heart and eyes and voice were like one fresh from Gethsemane and Golgotha." We presume that his subsequent life and labors will be treated of at length in the history of Pittsburgh Presbytery, within whose bounds Dr. McMillan did his greatest work, and which includes Chartiers Church, where his remains lie buried.

Rev. Thaddeus Dodd, a descendant of a New England family, a man in the prime of life, after two years pastoral labor at Patterson's Creek, Va., (1777-1779) came to this region in September of the latter year and began his labors in the Upper and Lower Ten Mile Churches, where he continued up to the time of his death in 1793. He was a gentle, earnest man, a fine

scholar, especially noted as a mathematician and very attractive as a preacher. He was born near Newark, N. J., March 7th, 1740. He graduated at Princeton in 1773, was licensed to preach by the Presbytery of New York in 1775, and in October, 1777, was ordained by the same Presbytery "sine titulo." Washington Presbytery will doubtless give the details of his work.

Rev. Joseph Smith, was born in Nottingham, Md., in 1736, was licensed to preach by the Presbytery of New Castle, August 5th, 1767, after graduating at Princeton, 1764. He was ordained by the same Presbytery, April 19th, 1769 and installed pastor of Lower Brandywine Church, Del. He remained here until 1772. In 1774 he accepted a call to the Second church in Wilmington, where he labored till 1778, when he resigned on account of the distracted state of the country. In 1779, the 44th year of his age and the 11th of his ministry, he came to this "Western Wilderness," and in 1780 became pastor of Buffalo and Cross Creek, both now in the bounds of Washington Presbytery. A revival began in his church very soon after his arrival which never ceased till the day of his death. As a preacher he was very impressive both in the terrific and the pathetic. He dealt largely in the terrors of the law, so much so that some of the irreverent called him "Hell Fire Smith." Rev. Samuel Porter says of him, "I never heard a man who could so completely as Mr. Smith, unbar the gates of Hell and make me look down into the dark, bottomless abyss, or like him could so throw open the gates of Heaven and let me glance at the insufferable brightness of the great white throne." Mr. Smith died April 19, 1792.

#### ORGANIZATION OF REDSTONE PRESBYTERY.

The Act for the organization of the Presbytery of Redstone was adopted by the Synod of New York and Philadelphia in session at Philadelphia, Pa., May 16, 1781. It directed that the Presbytery should meet at Laurel Hill Church (now in Fayette county, Pa.) on the third Wednesday of September at 11 o'clock A. M. (September 19th).

The meeting was held at the appointed time, but at Pigeon Creek instead of Laurel Hill, because the incursions of the sav-

ages into Washington county rendered it very undesirable for the ministers there to leave their homes. The record is as follows: U. P. P. S., the Revs. Messrs. John McMillan, James Power and Thaddeus Dodd. Elders, John Neil, Demas Lindley and Patrick Scott. Absent, the Rev. Joseph Smith.

The second meeting failed for want of a quorum. The third meeting at Sewickley also failed "by reason of the incursions of the savages" into Washington county. The next and subsequent meetings were held without interruption.

The Presbytery continued with great zeal for a period of 12 years to push forward her work within the immense boundaries described before—or up to the formation of the Presbytery of Ohio in 1793. In the meantime, however, May 28th, 1788, the Synod of New York and Philadelphia, having completed the revision of the public standards of the church and having adopted them, arranged for the organization of a General Assembly. To accomplish this, the old Synod was divided into four Synods, viz.: New York and New Jersey, Philadelphia, Virginia and the Carolinas. Redstone was set off in order to form the Synod of Virginia. This change of relation, however, did not make any change on the boundary lines of the Presbytery up to the time noted above—1793. During these years the Presbytery received a number of ministers and organized various churches. Rev. James Dunlap was received from the Presbytery of New Castle. He served in 1782 the church of Dunlap's Creek and subsequently he became the pastor of Laurel Hill Church, continuing in that relation until 1803, when he was made President of Jefferson College.

In 1783 Rev. John Clark was received into the Presbytery and shortly afterwards was installed as pastor of Lebanon and Bethel, continuing in that relation till his death in 1797.

Mr. Alexander Addison, a licentiate from Scotland, applied in 1785 to be taken under the care of the Presbytery. His examinations were not entirely satisfactory and he was not received, though leave was given him to preach to the church of Washington until the next meeting and at that meeting until the meet-

ing of Synod, after which his name is not mentioned. He studied law and became an eminent jurist and judge.

Then we find on the records the name of Rev. James Hughes, who was one of the four young men licensed in 1788. He became pastor of the churches of Short Creek, now West Liberty, West Va., and Lower Buffalo. Afterwards he removed to the Presbytery of Miami and became the President in 1818, of what is now Miami University.

We find on the roll the name of Rev. Samuel Porter, who was licensed by the Presbytery November 12th, 1789, and became pastor of the churches of Congruity and Poke Run in 1790; of the latter he was pastor until 1798, and of the former congregation he continued as pastor up to the time of his death, September 22d, 1825. He was 66 years old.

Rev. Joseph Patterson, a man famous in his day, belonged at this time to the Presbytery. Indeed he was licensed by the Presbytery in 1788. He was pastor of the church of Raccoon for 27 years, dying February 4th, 1832, aged 80 years.

Rev. George Hill, born in York county, March 13th, 1764, was licensed in 1791. He became pastor of Fairfield, Donegal and Wheatfield. He was afterwards released from Wheatfield and took instead Ligonier, a new congregation organized between Fairfield and Donegal. He finally devoted his whole time to Fairfield, where he remained till his death in 1822.

Rev. Jacob Jennings, grandfather of the late Rev. S. C. Jennings, D. D., was received from the Dutch Reformed Church and made pastor of Dunlap's Creek Church. Rev. David Smith, father of the author of "Old Redstone," was licensed in November, 1792, and became pastor first of George's Creek and Tent Churches, and afterwards of Rehoboth and Round Hill Churches. He died August 14th, 1803. A writer says, "The Presbytery of Redstone was composed of able, devoted and self-denying men. They were men for the times. Although commencing in the wilderness, they were not forgetful of the prospective wants of the country. They laid the foundations deep and broad. The influence they exerted in the planting of the church is felt at the

present day, not only in the region where they labored but in the regions beyond."

#### PRESBYTERY OF OHIO.

In the year 1793 the Presbytery of Ohio was organized by the Synod of Virginia, cutting off all that territory lying west of the Monongahela river, including what is now Washington Presbytery and that part of Pittsburgh Presbytery west of the Monongahela river and south of the Ohio. The ministers in the new Presbytery were John McMillan, Joseph Patterson, James Hughes, John Clark and John Brice, together with all the churches west of the Monongahela river. The boundaries now were the Monongahela river on the west, Lake Erie on the north, the Allegheny mountains on the east and a part of Virginia on the south. How far the Presbytery extended into Virginia is not definitely known—probably as far as Presbyterians could be found. Within this newly adjusted boundary the Presbytery continued to work till the year 1801, when the Synod of Virginia erected the Presbytery of Erie. This organization was granted on the unanimous request of the members present from the Presbyteries of Redstone and Ohio, at the meeting of the Synod of Virginia, in session at Winchester, Va., October 2d, 1801, and included Rev. Messrs. Thos. E. Hughes, Wm. Wick, Samuel Tait, Joseph Stockton and Robert Lee, together with all the congregations north and northwest of the Ohio and Allegheny rivers "unto the place where the Ohio river crosses the western boundary of Pennsylvania." (Act of Synod in History of Presbytery of Erie, by Dr. Eaton).

#### SYNOD OF PITTSBURGH.

In the year 1802, by the act of the General Assembly, the Presbytery of Redstone was set off from the Synod of Virginia, and with her two daughters was organized into the Synod of Pittsburgh. Thus Redstone assisted in the organization of two Synods and the General Assembly and is now in the third Synod. It would make our history too long and tedious to speak of all the ministers whose names have appeared on her roll.

In 1788, when the Synod of Virginia was formed, there were on the roll eight ordained ministers, viz.: James Finley,

John Clark, Joseph Smith, John McMillan, James Dunlap, James Power, Thaddeus Dodd and Samuel Barr.

We have not the means of knowing accurately the names of all the churches, as there are no statistical reports, and in the minutes, congregations and preaching stations are not distinguished. Twenty-four places are mentioned as supplicating or applying for supplies. Some of these we know were organized. When the Synod of Pittsburgh was organized, there were twelve ministers in the Presbytery, viz.: James Power, Mt. Pleasant, Pa.; Joseph Henderson, Ebenezer and Blacklick; James Dunlap, Laurel Hill; Jacob Jennings, Dunlap's Creek and Little Redstone; John McPherrin, Salem; Samuel Porter, Congruity; George Hill, Fairfield and Donegal; Wm. Swan, Long Run and Sewickley; David Smith, Round Hill and Rehoboth; James Adams, George's Creek and Union; Francis Laird, Poke Run and Plum Creek; Robert Steel, pastor elect, Pittsburgh. The vacant churches able to support a pastor were Pittsburgh, Greensburg and Unity; Pitt Township and McKeesport; Morgantown and Middletown. The churches unable to support a pastor were New Providence, Uniontown, Tyrone, Sandy Creek Crossings, Clarksburg, Tygart's Valley, Somerset, Turkey Foot, Wheatfield and Stoney Creek. About this time some of the churches were visited with a wonderful revival accompanied by what were called "The Falling Exercises." These were often observed in churches now in Washington county. Rev. Robt. Johnson who was an eye witness of this work in the Round Hill Church, gives the following account of it:

"I have seen men and women in solemn attitude, pondering the truths which were presented, fall in a moment from their seats or off their feet as helpless as though they had been shot and lie from ten to fifteen or twenty minutes or longer as motionless as a person in a sound sleep. At other times the whole frame would be thrown into a state of agitation as seemingly to endanger the safety of the subject; and yet in a moment this agitation would cease and the person arise in the full possession of all his bodily senses and take his seat composed and solemn without the least sensation of pain or uneasiness."

A very deep impression was made upon the people by these exercises and the very old, as long as they lived, spoke of them with the most profound reverence. In these meetings very many were brought into the fold of Christ, who were pillars in the house of the Lord. The question as to how the persons who were the subjects of these remarkable experiences conducted themselves is one of deep interest.

A very old lady whose memory ran back to those times once said to the writer, "Some of them proved to be very good Christians and were useful in the church and others soon went back to the world and became as wicked as ever." In some churches there was a continuous revival lasting a number of years. Revivals began at an early day.

In 1778 the settlers in what is now Washington county were driven into Vance's Fort by the Indians. Then God's spirit was poured out in copious showers. "From 1781 to 1787," says the historian, "a most extensive work of grace was experienced in the churches of Cross Creek, Upper Buffalo, Chartiers, Pigeon Creek, Bethel, Lebanon, Ten Mile, Cross Roads and Mill Creek, during which more than a thousand persons were brought into the Kingdom of Christ."

"From 1795 to 1799 another series of gracious visitations were enjoyed by the churches generally, throughout Western Pennsylvania, extending to the new settlements north of Pittsburgh." (Dr. Eaton's History of the Presbytery of Erie, p. 405.) These reached on into the new century as we have seen. The Communion seasons were usually occasions of very great interest. People came on horseback and in wagons not infrequently as far as twenty miles and lodged with the members who were nearer until the services were concluded. Often has the writer heard one who had been present in these seasons speak of the delightful social Christian intercourse enjoyed.

#### EDUCATION.

Redstone Presbytery was a pioneer in Christian Education. The early pastors were deeply impressed with the importance of raising up a native ministry. The outpouring of the Spirit had

led young men to consider the duty of preaching Christ. But there were no available facilities for education. The pastors though burdened with the labor needed to help support their families, with the care of planting and fostering the infant churches in the wilderness and looking after the lost sheep of the house of Israel, heroically undertook this new work of educating the young.

#### FIRST SCHOOLS.

In 1782 Thaddeus Dodd built a little log cabin and opened a classical and mathematical school which continued for three and a half years, till he sold his farm. In 1785 Joseph Smith began a school at Buffalo in his study, for young men, who were preparing for the ministry. In Dodd's Academy, amongst others were Jas. Hughes, John Brice, Daniel Lindley, Robert Marshall, John Hanna and David Smith. When Mr. Dodd's school was suspended Messrs. Hughes, Brice and perhaps others went to Buffalo to Joseph Smith's school, in 1785, where they were joined by Joseph Patterson, Jas. McGready and Samuel Porter. This school was continued with success until Mr. Smith's failing health compelled him after a few years to give it up and his scholars passed into the Log Cabin School at Chartiers.

The exact time when Dr. McMillan began his school at Chartiers has been in dispute and also the character of the school. Dr. J. I. Brownson, who has thoroughly examined the discussion pro and con, suggests that Dr. McMillan's school may have been opened in 1780 and included Latin and Greek in its design as far as there was demand for them, and when two years later Mr. Dodd's distinctly classical school was started, such instruction may have been surrendered to him for the time being, in view of the sufficiency of one such school to meet the demand at the time. The "Log College" survived the others, supplying classical and even theological training till after the Academy was started in Canonsburg in 1791, when the students in it were passed over to that institution. (See Pres. Cen. Convention, p. 74.)

On September 24th, 1787, a charter was granted for an Academy in Washington, Pa., by an Act of the Legislature of Pennsylvania. The same Act devoted for the uses of the Acad-

emy 5,000 acres of land north of the Ohio river, chiefly in what is now Beaver county. The charter was secured mainly through the influence of Dr. McMillan and his two Elders, Judges Allison and McDowell, who were members of the Legislature. In 1789 the Academy went into operation under the care of Mr. Dodd, who had given up his Academy on the Ten Mile.

In 1791 the burning of the Court House in Washington, the difficulty of obtaining a suitable building, the donation of a lot of ground by Col. John Canon in Canonsburg and the gift of a considerable sum of money by the same gentleman turned the tide in favor of the establishment of another Academy in the last named place. A school was opened there and the first recitation in Latin was made by Robt. Patterson and Mr. Wm. Rid-dle. Rev. Messrs. McMillan, Smith, Henderson and others interested in the new institution were present and at the request of Dr. McMillan, Mr. Henderson opened and Mr. Smith closed the exercises with prayer. That first recitation was made "under the shade of some sassafras bushes." In that year, 1791, the Presbytery of Redstone overruled the Synod of Virginia on the education of pious young men for the ministry. The Synod responded by recommending the establishment of two schools, one in Rockbridge county, Va., under the Presidency of Rev. Wm. Graham and the supervision of the Presbyteries of Lexington and Hanover and the other in Washington county, Pa., under Dr. McMillan and the supervision of the Presbytery of Red-stone. Canonsburg was chosen as the place and the Academy chartered in 1794.

#### EARLY COLLEGES.

The former institution grew into Washington College at Lexington, Va., and the latter into Jefsterson College, being chartered as a college in 1802. In 1806, Washington Academy, after varied fortune, became Washington College. The history and work of these institutions, their rivalry, their struggles with pov-erty, the efforts and sacrifices of their friends, the efforts for endowment, the plans for union in deference to the demands of the Christian public, form most interesting chapters in the educational history of the region, but we can not dwell upon them. In

1865 the efforts for union were partially successful; a plan was adopted, a charter obtained, giving the three higher classes to Canonsburg, and the Freshmen, the Preparatory and the Scientific departments to Washington. In 1869 this was abandoned, a complete union formed and the united College was located at Washington and Jefferson Academy at Canonsburg. Convenient buildings, located in a beautiful campus and an endowment of \$250,000 have been secured. The life of the College is assured, but more buildings and larger endowment are needed.

#### MISSIONARY CHARACTER.

The Presbytery was essentially a missionary Presbytery. Its members not only preached to their own people but they visited waste places, sought out destitute ones and organized them into churches and watched over them till pastors could be obtained. The labor performed was wonderful, especially when it is remembered there were no public conveyances of any kind and traveling was on horse-back or on foot, without roads, bridges or ferries, and without comfortable stopping places at night. Often, says the historian, has the preacher been compelled to swim the creek or river on Sabbath morning and preach in his wet clothes and then hasten on to fill another appointment. Perhaps after a two days' ride he could not cross the swollen stream and was compelled to retrace his steps without delivering his message. (*Hist. Erie Pres.*, p. 12). Yet their success was great and churches seemed to spring up everywhere. Such was the growth that in October, 1801, the Synod of Virginia, in session at Winchester, organized the Presbytery of Erie, as we have seen, from the Presbyteries of Redstone and Ohio. And in May, 1802, the General Assembly organized from Redstone, Ohio and Erie, the Synod of Pittsburgh, mother, daughter and granddaughter.

At the first meeting of the Synod of Pittsburgh, in Pittsburgh, September 29th, 1802, it was resolved (1st) "that the Synod of Pittsburgh should be styled the Western Missionary Society. (2d) That the object of the Missionary Society is to diffuse the knowledge of the Gospel among the inhabitants of the new set-

tlements, the Indian tribes and if need be among some of the interior inhabitants where they are not able to support the Gospel." Redstone Presbytery entered heartily upon this work of the Synod, aiding the missionary efforts among the Wyandotte Indians, at Sandusky; the Senecas, near Buffalo; the Ottawas, near Maumee and the Cornplanters on the head-waters of the Allegheny.

#### CONTRIBUTIONS.

But even before this something had been done in the way of contributions. We find that on the 20th of August, 1789, Presbytery ordered "that collections be raised from the several congregations under the care of this P. b. y. agreeably to the Act of General Assembly, and that the money collected be brought to our spring meeting," (p. 60, min. Redstone.) This was probably to bear the expenses of Commissioners to the General Assembly, and, indeed, in the earlier history much of the energy of the Presbytery, in the way of raising money seems to have been devoted to this object and to getting arrears in pastors' salaries settled up. But at a meeting held November 12th, 1789, we find this record:

"Agreeably to a recommendation of the Synod of Virginia for raising contributions for the support of missionaries, the P. b. y. agrees to make contributions in the several congregations for that purpose as soon as convenient and that report of success in the same be brought in at next spring meeting," (min. p. 62). Then, April 22d, 1790, the Presbytery makes inquiry and finding that some congregations had not attended to the matter directs them to take collections and pay the same to Mr. McMillan, Treasurer, (p. 65.) This record says the object was to pay missionaries to vacant congregations. In September following, the order was renewed, (p. 70.) October 19, 1796, the order was again renewed and the money ordered to be forwarded to the Treasurer of the Commission appointed by the Synod of Virginia. It was again renewed in 1799, (p. 130). In June, 1799, Presbytery "injoined its members to exert themselves in endeavoring to raise collections for the support of missionaries and to report at our next meeting," (p. 149).

On p. 152 is the record that the following sums were collected for the Missionaries, viz.:

	£.	s.	d.
Salem, . . . . .	2	2	6
Little Redstone, . . . . .	1	3	$10\frac{1}{2}$
Long Run, . . . . .	1	8	$6\frac{1}{2}$
Round Hill, . . . . .	3	15	1
Unity, . . . . .	1	10	$8\frac{1}{2}$
Sewickley, . . . . .	1	16	0
Rehoboth, . . . . .	5	12	6

Other records follow showing that the Presbytery was alive to Missionary work and their efforts were the more commendable when we remember the scarcity of money in early days. It is worthy of note that by the efforts of the Synod of Pittsburgh, in which the Presbytery took such an active part, was sown the seed which has grown and ripened into the great work which the church to-day is carrying on at home and abroad in the name of the Lord. Note should be made also of the work of the Presbytery in aiding young men of limited means to obtain an education.

In Joseph Smith's school, at Buffalo, there were four young men, Jas. Hughes, John Brice, Jos. Patterson and Samuel Porter, aided by the ladies of Buffalo, Bethel, Chartiers and Cross Creek Churches, who furnished them a part at least of their clothing. So far as we know this was the first Educational Society in the Presbytery. (See Dr. Smith's Hist. of Jefferson College, Oct., 1791.) The Presbytery in approving the action of the Synod of Virginia in establishing the two schools, or Seminaries, as the Synod termed them, recommended as follows: "The P. b. y. therefore order their members to use their best endeavors to obtain contributions for the above purpose and put them in the hands of Mr. McMillan, who is appointed Treasurer, as soon as possible, and of their diligence therein to render account at our next Spring meeting," (p. 81.) Dr. McMillan faithfully attended to this duty and in pursuance of it attended the meetings of Redstone Presbytery for eleven years after Ohio Presbytery was formed as faithfully as he did his own.

For a period of 30 years the work of the Presbytery was quiet, yet faithful, under the ministrations of such good men as Dr. Power, Samuel Porter, Rev. Geo. Hill, Wm. Swan, Wm. Speer, Francis Herron, Joseph Stockton, Wm. Wylie, Robt. Patterson, Robt. Johnson, Jas. Graham, Jas. Guthrie, Wm. Johnston, Elisha P. Swift, Ashbel G. Fairchild, John Reed, Aretas Loomis, A. O. Patterson, Jos. Henderson, Francis Laird, Robt. Lee, Asa Brooks, David Barclay, Geo. Van Eman, John McPher-  
rin, Thos. Hunt and Thos. Davis. If it were not that we must be brief, it would be interesting to give a sketch of the work performed by some of these faithful servants of Christ, whose names and memories are still fragrant in the church.

#### DRS. SWIFT AND HERRON.

The names of Francis Herron and Elisha P. Swift are interwoven with the history of the Church in Pittsburgh and Allegheny. They did a work there in laying the foundations of Presbyterianism which will never be forgotten. We doubt not that the historians of these churches will do justice to these godly men.

Samuel Porter did a work in the Congruity Church and Geo. Hill in Fairfield and Ligonier Churches which have made their names memorable in Blairsville Presbytery.

#### MEMBERS OF PRESBYTERY.

We refer to two or three who served the church grandly in the bounds of the Redstone of to-day. Robt. Johnston was one of these. He was of English extraction, a lineal descendant of Oliver Cromwell, born August 7th, 1774. He was educated at Canonsburg and Dr. McMillan's "Log College," licensed by the Presbytery of Ohio in 1802, came to this Presbytery from the Presbytery of Erie and settled in Round Hill and Rehoboth congregations in 1817, continuing for five years in that relation. He was a successful pastor and a vigorous preacher. During his pastorate these churches enjoyed some precious revivals.

Ashbel Green Fairchild, D. D., was another of Redstone's noble workers. He was born in New Jersey, May 1st, 1795, graduated from Princeton in 1813, licensed by the Presbytery of New Jersey, April 1816, received under the care of Redstone

Presbytery, April 21st, 1818, and July 1st following, was ordained as an evangelist. July 2d, 1822, he was settled as pastor at George's Creek, Morgantown and Greensboro, at a salary of \$333.00. In '27 he resigned Morgantown and Greensboro and was settled over the Tent Church, giving it half the time and George's Creek the other half, till April, 1854, from which time till his death, June, 1864, he gave his whole time to the Tent Church. He was a faithful and successful pastor. Of wide and varied scholarship, of genial temper, simple, dignified, yet unassuming, tried and true as a friend, he was greatly beloved by his people and esteemed by his brethren. The historian of the Tent Church has given a most admirable description of this good man. It will be found further on in this book. But we must not tarry longer with these personal sketches.

The first Statistical Report recorded in the minutes of Redstone Presbytery is as follows, (p. 234, in 1809):

NAMES OF CHURCHES.	Members since added.	Baptized since.			
		Total . . . . .	Infants . . . . .	Adults . . . . .	
Congruity . . . . .	125 . . . . .	. . . . .	. . . . .	3	45 48
Poke Run . . . . .	136 8 . . . . .	. . . . .	144 1 . . . . .	56	57
Plumb Creek . . . . .	122 7 . . . . .	1 3 . . . . .	122 . . . . .	20	20
Beulah . . . . .	120 7 . . . . .	1 2 . . . . .	126 . . . . .	22	22
Rehoboth . . . . .	90 15 . . . . .	1 2 . . . . .	101 7 . . . . .	20 27	
Round Hill . . . . .	20 2 . . . . .	18 . . . . .	. . . . .	11	13
Laurel Hill . . . . .	33 8 . . . . .	25 . . . . .	. . . . .	15	16
Tyrone . . . . .	45 6 . . . . .	2 . . . . .	58 . . . . .	18	18
1st Pres. Cong. Pitts					

LAST REPORT IN THE PUBLISHED MINUTES OF REDSTONE PRESBYTERY, APRIL, 1831.—P. 413.

Theological Seminary.							
Educational.							
Commissioners' Fund.							
Missionary.							
Baptized.	Total.						
	Infants.						
	Adults.						
Total now in Communion.							
Suspended.							
Dismissed.							
Died.							
Added on Certificate.							
Added on Examination.							
Total Communicants per last Report.							

## NAMES OF CHURCHES.

Rehoboth and Round Hill	.
Laurel Hill and Tyrone	.
Brownsville and Dunlap's Creek	.
George's Creek and Union	.
Clarksburg and French Creek	.
Jefferson and New Providence	.
Mt. Pleasant and Sewickley	.
Long Run and McKeesport	.
Greensburg and Unity	.
Somerset and Jenner	.
Morgantown, S. S.	.
Middleton, S. S.	.
Uniontown, S. S.	.

## TRANSFER OF CHURCHES.

In the year 1822 the Synod of Pittsburgh set off the churches of Pittsburgh to the Presbytery of Ohio, and in 1825, three years later—in a small measure compensated for the loss by transferring to the Presbytery of Redstone the churches of Jefferson and New Providence.

## BLAIRSVILLE PRESBYTERY.

Up till 1830 the Presbytery held its north-east border undisturbed. But at the October meeting of that year, it requested Synod to divide the Presbytery by a line starting at the Monongahela river below McKeesport and running north-east to the Pittsburgh and Stoystown turnpike and thence along the pike to the top of the Allegheny mountains, the ministers and churches north of the pike to be called the Presbytery of Blairsville, leaving it optional with the ministers through whose charges the road passes to which of the two they shall belong. (Min. p. 409.) Subsequently Greensburg and Donegal, now called Pleasant Grove, were transferred to Blairsville, and the churches of Somerset and Jenner at first in Redstone were set over to Blairsville, but after a time restored to Redstone.

## NEW AND OLD SCHOOL.

The division into Old and New School affected Redstone at Greensburg, and at Mt. Pleasant and Pleasant Unity, which at that time were one organization. A part, the larger part, went off under the leadership of Rev. Samuel Montgomery, at that time pastor of Mt. Pleasant, to the New School body. A church was organized in the Mt. Pleasant (Middle) Church and another at Pleasant Unity, under the care of the Presbytery of Pittsburgh. After thirty-two years of separate existence, in the year 1869, when the Old School and the New School Assemblies united and the terms Old School and New School were dropped as titles, two congregations under the care of Redstone took the place of the three, viz.: Mt. Pleasant and Pleasant Unity. Subsequently a new church building in the town of Mt. Pleasant was erected and soon after the "Reunion Church," of Mt. Pleasant, was organized.

## WEST VIRGINIA PRESBYTERY.

The only subsequent change in our boundary was brought about by the organization of the Presbytery of West Va., on the south, by which we lost all south of the Pennsylvania line. With this single exception the Presbytery has occupied substantially the same ground for about fifty-seven years.

## NEW CHURCHES.

During these years some new and important churches have been organized, viz.: West Newton, Belle Vernon, Dunbar, Mt. Pleasant Reunion, Scottdale, Fairchance, Leisenring and Mt. Vernon.

## MEMBERS OF PRESBYTERY.

During this half century the Presbytery has had on her rolls not a few of the excellent of the earth, among whom we may mention the names of Rev. A. O. Patterson, D. D., Rev. N. H. Gillett, Rev. Joel Stoneroad, Rev. Watson Hughes, Rev. John McMillan, D. D.,—who rest from their labors—Rev. Samuel Wilson, D. D., long the pastor of Dunlap's Creek, who is waiting calmly for the end in Fairfield, Iowa, and Rev. J. R. Hughes, who is still faithfully serving the Master in Dayton, Ohio. In the Presbytery is Rev. John McClintock, pastor of New Providence, who has stood in his lot in that field, faithful and beloved since July, 1839, and Rev. Hugh O. Roseborough, who has served the church of the "Old Frame," George's Creek, since 1854. During these years, which make up the later life of the Presbytery, we have nothing of unusual character to chronicle. Possibly every church within the bounds of the Presbytery has enjoyed precious revivals of religion and again has experienced seasons of spiritual coldness. Pastors have been released to go to other fields of labor and worthy successors have come to fill their places. Some strong churches have been weakened for a time by strife and division or by immigration and death and have grown strong again or remain in a crippled condition. Others by revival or immigration have grown and are strong—some which were in a healthy state and able to support pastors are about the same still—and a few which had but a name to live fifty or sixty years ago are still breathing—not exactly dead yet,

but comatose, with the probabilities that in the course of nature they will join two or three others and be numbered among the dead.

We have at this day some eight or nine churches which date their birth before the organization of the Presbytery and are older than the General Assembly.

We believe the Presbyterian church has not ceased to be the leading denomination in this region. In the early days it stood here almost alone; but now there are many others nobly engaged with it in the work of the Master. With our advancement in numbers, wealth and influence, we have made advancement in benevolence and in systematic church work. Now our attention is not so much absorbed in efforts to raise the Commissioners' fund to defray the expenses to the General Assembly, or to secure the payment of the arrears of Pastors' salaries. The whole work of the Church at home and abroad in bringing the Gospel to every creature occupies time and thought and prayer and effort. We are trying to build on the foundations our fathers laid in faith and prayer and self-denial and toil, to maintain, enlarge and strengthen the institutions they founded and hand them down fitted as well to do the work of the future as they were to do the work of the times when we received them. The brethren of Redstone Presbytery are striving to cultivate well the field in which God has placed them, to care for the strangers that God is bringing into their midst, to extend their influence as far as they are able to "the regions beyond," and so leave the inheritance received from the fathers undiminished in its glory. The last statistical report to the General Assembly will show the present condition of the churches and something of the progress of the Presbytery.

#### PRESBYTERIAL CENTENNIAL.

The history would be incomplete without a notice of the Centennial Celebration of the Presbytery, held in Uniontown, Pa., September 22d, 1881. This celebration was held at Uniontown, rather than Laurel Hill, because of its greater accessibility and superior accommodations. The Synod of Pittsburgh arranged to hold its eighty-first and last meeting at the close of the

celebration. Most of the members of the Synod were present from the beginning.

After appropriate music, Rev. John M. Barnett, pastor of the Presbyterian church of Connellsville, delivered the address of welcome at 11 A. M. "In the afternoon Rev. Wm. F. Hamilton, D. D., of Washington, Pa., formerly pastor of the Presbyterian church of Uniontown, gave a 'Brief History of the Founders of Redstone Presbytery, Ministers and Elders,' in an exceedingly clear and forcible style." After the singing of a hymn, Rev. S. J. Wilson, D. D., since gone to rest, set forth with great vividness and eloquence, "The growth and influence of Presbyterianism, west of the Alleghenies during the past century." He was followed by Rev. S. J. M. Eaton, D. D., of the Presbytery of Erie, who gave interesting reminiscences of Redstone Presbytery. The evening exercises were held in the Presbyterian Church, Hon. J. K. Ewing presiding. Addresses were made by representatives of the Presbyteries occupying territory once covered by Redstone Presbytery. The venerable Rev. C. C. Beatty, D. D. LL. D., represented Steubenville Presbytery; Rev. Wm. O. Stratton, the Presbytery of Mahoning; Rev. Anson Smythe, D. D., the Presbytery of Cleveland; Rev. Wm. M. Robinson, the Presbytery of Allegheny; Rev. Wm. McMichael, the Presbytery of Clarion. Rev. Wm. V. Milligan, D. D., of the Presbytery of St. Clairsville and Hon. John Trunkey, of the Presbytery of Erie, were unable to be present.

At 9 A. M., on the 23d, the exercises were resumed on the Fair Grounds. Rev. W. H. Jeffers, D. D. LL. D., of the Western Theological Seminary, was to have discussed "The Future of Presbyterianism and its part in moulding the Nation," but severe illness in his family prevented his presence. His place was occupied by Rev. John Gillespie, D. D., now Junior Secretary of the Board of Foreign Missions and Rev. S. F. Scovel, D. D., now President of Wooster University, O. Both made excellent addresses. After singing and prayer, at the request of Rev. Adam Torrence, who was shortly after called home, the 23d Psalm was sung and the benediction pronounced and the Centennial closed.

In its final action, the Synod of Pittsburgh, after extending

hearty thanks to various parties, added "also to the Presbytery of Redstone for the invitation extended to the other Presbyteries to share the enjoyments and benefits of the exceedingly interesting and profitable celebration of the one hundredth anniversary of the formation of that first Presbytery west of the Allegheny mountains."

#### THANK OFFERINGS.

During the sessions of the Synod the following resolution was adopted: "Whereas, the last meeting of the Synod of Pittsburgh occurs in connection with the Centennial celebration of the foundation of Redstone Presbytery, therefore, Resolved, That as a monument of this memorable occasion, the churches in the bounds of the Synod contribute \$3,000 to found in the Western Theological Seminary, a scholarship to be named the Redstone Centennial Scholarship." The following Committee, one from each Presbytery, was appointed to suggest the means for carrying out this resolution, viz.: Rev. Messrs. W. W. Moorhead, C. V. McCaig, Wm. P. Moore, W. F. Hamilton and J. B. Reed. The committee reported a plan which was adopted, but was subsequently so modified and changed, that under the management of Rev. C. V. McCaig, D. D., it resulted in the endowment of a Professorship of Elocution in the Seminary in the sum of \$10,000 and the founding of the Redstone Centennial Scholarship in the sum of \$3,000. Of this sum \$6,000 were contributed by Redstone Presbytery—and of this two members of Uniontown Church gave one half.

In the territory occupied by Redstone Presbytery in 1788, there are now, in 1888, the Presbyteries of Allegheny, Blairsville, Butler, Clarion, Erie, Kittanning, Pittsburgh, Shenango, Washington and West Va., in the Synod of Pennsylvania, and Cleveland, Mahoning, St. Clairsville and Steubenville, in the Synod of Ohio.

The eleven Presbyteries in the Synod of Pennsylvania have 340 ministers, 32 licentiates, 58 candidates, 453 churches, 67,299 members, 64,182 Sabbath School members. They gave in 1887 to Home Missions, \$57,357; to Foreign Missions, \$74,654; Education, \$12,942; to Sabbath School work, \$7,819; Church Erec-

tion, \$10,913; Relief Fund, \$48,984; Freedmen, \$15,388; Sustentation, \$3,771; Aid to Colleges, \$18,671; General Assembly, \$5,398.69; Congregational, \$574,686; Miscellaneous, \$25,000.

The four Presbyteries in Ohio have 126 ministers, 4 licentiates, 18 candidates, 162 churches, 24,047 members, 24,312 Sabbath School members, and gave to Home Missions, \$25,279; to Foreign Missions, \$24,641; Freedmen, \$2,756; Sustentation, \$706; Aid for Colleges, \$4,845; General Assembly, \$2,188.10; Congregational, \$2,035.01; Miscellaneous, \$27,975. In 1888 Presbytery reported 26 ministers, 34 churches, 1 licentiate, 5 candidates; members, 4,239; Sabbath School members, 3,989; Home Missions, \$2,359.00; Foreign Missions, \$3,809.00; Educational, \$325.00; Sabbath School work, \$456.06; Church Erection, \$1,094; Relief Fund, \$3,353.00; Freedmen, \$717.00; Sustentation, \$282.00; Aid for Colleges, \$656.00; Congregational, \$47,172.00; Miscellaneous, \$1,281.00. Total, 466 ministers, 36 licentiates, 76 candidates, 615 churches, 91,346 members, 88,494 Sabbath School members, and gave to Home Missions, \$82,606.00; to Foreign Missions, \$99,295.00; Freedmen, \$18,184.00; Sustentation, \$4,477; Aid to Colleges, \$13,516.00; General Assembly, \$758,619.00; Congregational, \$778,187.00; Miscellaneous, \$52,975.00.

Compare all this with the little band that was organized in 1781, or that stood on the picket line west of the Alleghenies in 1788, and we can only exclaim, "Lo what hath God wrought." To his name be all the praise.

## HISTORY OF CHURCHES.

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### DUNLAP'S CREEK.

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BY REV. H. H. M'MASTER.

Dunlap's Creek Presbyterian Church was organized in the year 1774, nearly two years previous to the Declaration of American Independence, by Rev. James Power, D. D. The only record known of its organization is that Dr. Power said he organized it in September, A. D., 1774. It comprised sixty-one members and the following ruling elders, viz.: Charles McClean, Andrew Frazer, Robert Baird, John Parker, Samuel Torrence, David Reeder, Ebenezer Finley and William Frame.

The few Presbyterian families who had emigrated from Eastern Pennsylvania and Old Virginia and settled in this vicinity were visited in 1765 by Mr. Finley, a member of New Castle Presbytery. He was one of the first ministers of the Gospel who crossed the Allegheny mountains in quest of a western field of missionary labor. He first blew the Gospel trumpet in this then unbroken wilderness. He finally settled at Rehoboth and Round Hill, where he enjoyed a long and successful pastorate. He left three sons who became ruling elders in Rehoboth—Joseph, William and Michael; the eldest, Ebenezer, became a ruling elder in Dunlap's Creek. The Rev. Drs. James Power and John McMillan, among the earliest and noblest pioneers of the Presbyterian Church, visited and preached the Gospel here. Dr. Power brought his family here in the fall of 1776 and preached as stated supply for some time, but finally settled at Mount Pleasant and Pleasant Unity. The first installed pastor of Dun-

lap's Creek was Rev. James Dunlap, who was installed, October 15th, 1782, and continued pastor seven years, when he resigned this branch and gave all his time to Laurel Hill. After a short period of supplies from Presbytery, the Rev. Jacob Jennings, M. D., of the Dutch Reformed Church of New York and New Jersey, was called and installed as the second pastor in 1792, continuing to preach here and at Little Redstone until 1811, when, on account of age and infirmity, he resigned the charge, but continued to preach occasionally until February 17th, 1813, when he was called to the eternal rest and reward promised by the Chief Shepherd to the faithful pastor. He was a practical physician and did good service in both his professions. His ashes now rest in the adjoining cemetery.

The ruling elders during Dr. Jennings' pastorate were Hon. Charles Porter, Ebenezer Finley, Sr., Robert Baird, Enoch French and George Gallaher.

The third pastor of Dunlap's Creek was Rev. William Johnston, whose charge embraced also the Presbyterian Church of Brownsville. He became co-pastor with Dr. Jennings in 1812 and in 1813 Dr. Jennings died and Mr. Johnston assumed the pastorate, continuing in that relation until October or November, 1839, making a pastorate of over twenty-six years. He was called to his reward, December 31st, 1841. His dust, with that of his wife and eight children, rests in the old Dunlap's Creek cemetery.

Rev. Samuel Wilson, D. D., was invited to occupy the pulpit from January 1st, 1840, and was installed pastor by the Presbytery of Redstone, November 17th, of the same year. He continued pastor of the church until May 1st, 1869; from that time he supplied the pulpits of Dunlap's Creek, New Salem and McClellandtown, until June 20th, 1869, when he removed to Illinois. For nearly thirty years he enjoyed a prosperous pastorate in this charge and left many warm friends behind.

The ruling elders in 1840 were Ebenezer Finley, Sr., Hon. Charles Porter, Aaron Baird, George Chalfant, Moses B. Porter, Cephas Porter and Ebenezer Finley, Jr. Others were added during Dr. Wilson's pastorate, viz.: Samuel Linn, Finley Chal-

fant, James Ewing, and at another time, Ebenezer T. Gallaher and Joshua V. Gibbons; of these Ebenezer Finley, Finley Chalfant and E. T. Gallaher, still remain the wise and beloved counsellors of this congregation.

The Rev. James P. Fulton received and accepted a call from this congregation on November 3d, 1869, (McClellandtown was still included in the charge) and he continued pastor until October, 1878. During the pastorate of Mr. Fulton there were added to the Board of Elders on October 31st, 1875, Messrs. Johnston Vankirk and E. Hayden Baird. When Dr. Wilson resigned in 1869, there were 183 members in the church and during Mr. Fulton's pastorate of nine years there were added to the membership 157.

On the 11th of December, 1878, the congregation of Dunlap's Creek made a call for the services of Rev. W. G. Nevin, and on March 11th, 1879, he was installed pastor of said church and continued in that office until April 17th, 1883. There were added to the membership during his pastorate thirty-two. It was a prosperous and pleasant pastorate but not long. Ill health disabled him for the work in so large a field, which he resigned for a less extended one.

The present pastor was called to the field on May 14th, 1883, and installed August 16th, of the same year. Of the work of the past four years we have but little to say. During that time there were added to the eldership in 1885, Messrs. H. W. Finley, John E. Finley and Clark B. Campbell, and during these four years past of the present pastorate there have been added to the membership eighty-seven, of whom seventy-two were by profession and fifteen by letter.

The house of worship still occupied by the congregation of Dunlap's Creek was built of stone in 1814 and took the place of the old log church which was erected a short time after the organization of the congregation. The old stone church has undergone many changes in the past seventy-three years, having been several times repaired and remodeled, but like all things earthly it began to show marks of decay. The tooth of time

had gnawed much of the pointing out of the wall and weakened the roof structure until it was no longer safe.

In the spring of 1887 the people concluded to honor the Lord by making the dear old church almost new, leaving the old walls standing as they were erected in 1814, only adding a little more to them by raising the gables higher and thus giving a more modern appearance to the roof. They put up a new frame ceiling, renewed the doors and windows, repainted the walls and replaced nearly all the old with new and substantial material, so that now we have practically a new house of worship, and yet it is the Old Stone Church of Dunlap's Creek, re-dedicated on the 25th of August, 1887.

But the history of Dunlap's Creek would not be complete were we to make no mention of her eldest and only daughter, the church of New Salem. Many years ago one of the good and brave elders of this Church, Ebenezer Finley, Sr., planted a Sabbath School in the little village of New Salem, which, by the blessing of God, has became an important ally of the old church. A commodious and substantial brick church was erected, which was dedicated in February, 1853. The New Salem branch has for years been a prosperous and promising field and takes honest and commendable pride in bearing half of the financial burden of the Dunlap's Creek charge. This congregation, however, has not furnished her quota of ministers to the actual work of the Lord. We can only find a record of six from this large congregation in more than a hundred years. To the work of those six the congregation may look with humble pride and congratulation.

It gives us pleasure to record that one of our brave and noble daughters, Miss Maggie Baird, some three years ago laid her life and talents upon the altar of God's service and with a holy consecration of all to her Redeemer, went out to labor for His glory and the salvation of perishing souls in our mission field in Canton, China. Thus we have recorded a few of the historical facts connected with the rise and progress of the Lord's work in this part of his vineyard during the past 113 years. May the next century by the blessing of God be more fruitful of good,

more honoring to God and more blessed in winning souls into His kingdom is the prayer of your unworthy historian.

[The pastorate of Rev. H. H. McMaster ended on the last of September, 1888, by his resignation and removal to Iowa, to enter on a field of labor in the bounds of Ft. Dodge Presbytery.]

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## SEWICKLEY.

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BY REV. A. W. EMMONS.

Sewickley Presbyterian Church was organized by the Rev. James Power in the year 1776—probably in November—soon after the arrival of himself and family in Western Pennsylvania, or what was then called the “back woods.” Two years before, in the summer of 1774, he had spent three months in this new country engaged in missionary work among the settlers. At that time he frequently preached where the first Sewickley church building was erected, “one mile and a half north of the present structure.” In the spring of 1779 he became the regular pastor of Sewickley and Mt. Pleasant congregations. He continued the pastor of these united congregations until August 22d, 1787, when he was dismissed from Sewickley Church. Of the faithfulness of this servant of Christ there can be no question. Many who knew him during their lives testified of his earnest, intelligent presentation of gospel truth both in the pulpit and the family circle. At his regular visits the children were examined in the Shorter Catechism, “and the young people and heads of families were examined as to their understanding of the doctrines taught in the Catechism and the Scripture Proofs” and “the whole was closed with an address suited to the occasion and with prayer.”

After the retirement of Dr. Power from this church, the pulpit remained vacant for six years and two months, but on October 16th, 1793, the Rev. Wm. Swan was installed pastor of the united congregations of Sewickley and Long Run, and labored for twenty-five years, until October 18th, 1818, when he resigned his pastoral charge.

"In the year 1804 and for some years afterwards this congregation was visited with special outpourings of the Spirit of God" and considerable numbers were added to the church.

After the dismissal of Mr. Swan the church was dependent for preaching upon supplies for two years and a half; but this state of things was happily terminated in the spring of 1821, by the ordination and installation of Mr. A. O. Patterson, who on the 18th day of April began his labors as pastor of the united congregations of this church and Mt. Pleasant. This connection was a pleasant and a profitable one, and continued until October 8th, 1834, when it was severed by the resignation of Dr. Patterson, because both churches had grown so much that each felt able to support a pastor.

In April, 1836, Sewickley gave a call to Rev. Wm. Annan, who was installed in the following June; but owing to the "weak and debilitated state of his health" he was compelled to resign in April, 1838. The vacancy this time was short, as in December of the same year Rev. J. B. McKee was installed pastor; he remained in this position for three years and six months. During his stay several members in the south-eastern part of the congregation obtained their certificates. Mr. McKee went with them and organized the Harmony Church, at Reagantown, seven miles south-east of Sewickley church building. His successor in Sewickley was the Rev. Richard Graham, who was installed probably in the spring of 1845, and was dismissed some time in the year 1850. Mr. Graham, although a man of some eccentricities of character, was a fine scholar and an able preacher, and was generally successful in his labors. He went from here to the State of Ohio, where he died not long after leaving Sewickley.

After Mr. Graham left, Rev. Watson Hughes supplied the pulpit for a time. During his stay several members secured cer-

tificates from the church to organize a church at West Newton, which was done, January 8th, 1851. Mr. Hughes retired with them and became the pastor of the new organization.

In 1852, Rev. Cyrus Riggs became the pastor and faithfully preached the Gospel and taught from house to house the doctrines of the Bible until the tenth day of April, 1861, when expediency required him to make a change in his field of labor.

It was two and one-half years before another minister was secured; at the end of that time, November 7th, 1863, the Rev. Wm. L. Boyd was installed, but only remained pastor until April 4th, 1867, because the congregation having been weakened by the withdrawal of several members felt unable to continue the payment of his salary.

The vacancy of the pulpit this time lasted a year and five months and was terminated October 3d, 1868, by the installation of Rev. J. K. Andrews as pastor; but this connection only lasted until April 26th, 1871, when Mr. Andrews severed his connection with the church. It was during his stay that the organ was introduced into the church.

Now occurred a longer vacancy, succeeded by a shorter pastorate than any which had taken place in the history of this church. For six years and seven months this congregation was without the ministrations of a regular pastor, dependent upon supplies for preaching; the most of these supplies were good and able men who performed their duties faithfully. Among them may be mentioned Rev. J. H. Stevenson, who, it is safe to say, never neglected a known duty. Mr. Stevenson supplied the pulpit for about one year. During his stay he received about thirty members, more than had been received by any minister of this congregation in the same length of time. Rev. Geo. K. Scott also labored for a time and received a call to become pastor, but, some differences arising in the congregation, the Presbytery, on meeting to install him, deemed it best not to do so and the vacancy continued.

Rev. W. G. Nevin, then of the U. P. Church, was called. He accepted and was installed pastor, December 17th, 1877, but he only remained one year, being dismissed, December 24th,

1878, to accept a call to the Dunlap's Creek Church. Mr. Nevin is now pastor of the church in Sharon, Pa., and is favorably remembered by the members of Redstone Presbytery. His successor was Jacob Ruble, a licentiate, who was ordained and installed pastor in 1880. He preached faithfully, meeting with much apparent success in bringing souls to Christ, until October, 1881, when he was suspended from the Gospel Ministry and from membership in the church by the Presbytery. Another vacancy of two years now occurred, during which the church suffered much from removals and death.

On the 11th of October, 1883, the Rev. J. D. Owens became the pastor of the church, but for reasons satisfactory to himself he resigned, and was dismissed April 29th, 1885. It was during his short stay of one year and seven months that the parsonage was built. It is a frame building, containing six rooms, a pantry and closets, and is well arranged for a small family. It stands on a lot of about one and a half acres adjoining the church lot.

After the departure of Mr. Owens a vacancy of two years and one month occurred. During this time the church was rarely supplied up to the month of July, 1886, when Mr. A. W. Emmons, the Presbyterial Missionary, a licentiate, was engaged to preach every other Sabbath, which he continued to do until April 1st, 1887, when he began preaching regularly every Sabbath, and was ordained and installed pastor, May 26th, 1887.

While the church has experienced many severe trials, which have brought it very low at times, God has graciously brought it safely through them all, and has given it many manifestations of his favor, so that at the present time there is good promise of a future career of usefulness.

The present membership, as reported, is one hundred and five, but these figures will have to be reduced some because of the removal of several members. The Sabbath School has sixty members and seems to be doing a good work among the children and young people. A prayer meeting was established in May of the present year and is regularly attended by from fifteen to forty persons. The present session is composed of five mem-

bers, as follows: David Hunter, John Martin, Jacob Edward Robertson, Thomas L. Robertson and David D. Bair; the four last named were installed, June 26th, 1881. The congregation has had three buildings since its organization. The first one is thus described in "Old Redstone": "Constructed entirely with the axe, no saw, or plane, or even a hammer to drive a nail were used, for nails or iron in any shape were not employed. The roof was clap-boards, kept in their places by logs laid upon them and the doors were of the same kind, fastened together with wooden pins. The windows were small openings cut in adjacent logs and *glazed* with paper or white linen, oiled with hog's lard or bear's grease. The seats were logs, cleft in the middle and raised a suitable height on blocks. Such was the original house in which Dr. Power preached in Sewickley congregation. It stood about one mile and a half north of the present place of public worship, on the road leading from Markle's mill toward Pittsburgh, about half way between the big and little Sewicklies."

This continued to be the place of worship until 1787 or after. During that year the south side of the congregation decided, as they had a large majority of the congregation and many of them many miles to go, to build a house on the south side of the creek; this being opposed by the members on the north side, much trouble arose and was the cause of Dr. Power resigning his care of the congregation. A compromise between the two sides was finally effected by the south side promising to build a bridge at what is now known as Bell's mill.

The second building was built of logs and was about sixty feet in length by thirty in width. There the congregation met and worshiped until 1832, when the present building was erected. This being of stone, sixty feet long by forty feet wide and thirty feet to top of roof, and having a wall twenty-four inches in thickness, was a work of great magnitude in those days, and required the labors of many men for several months. In the meantime the congregation worshiped in the adjoining lot, some sitting in a temporary board tent, in which the pulpit stood and others resting on the ground beneath the shade of large oak trees.

The present building is in good condition and bids fair to remain a comfortable place of worship for many years to come. At one time, before the bridge was built, in the early spring, a heavy rain so raised the water that the creek could not be forded on the Sabbath. Dr. Patterson, who was then pastor, mounted a stump, the people seated themselves on saddles, logs and stones, sung God's praise and listened to the sermon delivered by the faithful ambassador of Christ.

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## MOUNT PLEASANT.

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BY REV. GEO. P. DONEHOO.

In a paper of this nature, which must necessarily be very brief, it is a difficult matter to know what to omit. Only those events which serve as mile-stones shall be pointed out. In 1774, James Power, a minister of twenty-nine years, "crossed the Allegheny mountains and spent three months in what are now Westmoreland, Allegheny, Washington, Fayette and Greene counties, Pennsylvania." In 1776, probably, Dr. Power moved with his family to Dunlap's Creek, near what is now Brownsville. During his residence at this place he occupied himself with missionary labors, preaching in the various settlements about him and in organizing new churches. At this time he probably organized the church of Mount Pleasant. In 1779 he became the regular pastor of the Mount Pleasant and Sewickley congregations. It was at this time that the settlement of various other ministers in the then "west," led to the formation of the "Redstone" Presbytery, which was organized at Pigeon Creek, September 19th, 1781. The pastorate of Dr. Power continued until 1817, when he resigned on account of infirmity brought on by old age. He remained among the people of his charge until his death in 1830.

The two congregations of Mount Pleasant and Sewickley were united in one pastorate under Rev. Andrew O. Patterson.

He was ordained and installed, April 18th, 1821. He was a great worker among the young people of his charge. The membership of the united congregations in 1829 was about 300. In the year in which he resigned it was over 400. While he was pastor of these churches, houses of worship were built in the towns of Mount Pleasant and Pleasant Unity and the old Middle church was re-built. In 1834 Dr. Patterson resigned his charge to labor in the interests of the Board of Home Missions.

Rev. Samuel Montgomery succeeded Dr. Patterson in 1835. In 1840, after the division of the General Assembly took place, the church of Mount Pleasant became divided into the Old and the New School branches. About two-thirds of the congregation followed Mr. Montgomery into the New School branch. This left about sixty members and six elders who remained in the Presbytery of Redstone and the Old School branch. The New School branch was very prosperous during this time. Mr. Montgomery remained its pastor until 1844 or '45. The Old School congregations of Mount Pleasant and Greensburg united in one charge and called Mr. James I. Brownson in 1841. He continued pastor until December, 1848, when he resigned to take charge of the Presbyterian Church of Washington, Pa. The other pastors of the New School branch during the division were Rev. Messrs. Porter, Cochrane and Sparks. We have no means of finding out the exact time when these men were at Mt. Pleasant. Rev. John M. Barnett took charge of the Old School branch of the congregation, April 1st, 1862 and resigned October 6th, 1869. The membership at the beginning of his pastorate was 121; fifty-three were received on profession of faith, thirty-nine by letter, sixty-three were dismissed and twenty died. The first pastor after the reunion in 1869 was Rev. John McMillan, D. D., who became pastor in April, 1870. His charge consisted of the re-united churches of Mt. Pleasant and Pleasant Unity. On June 16th, 1870, the corner-stone of the new church in Mt. Pleasant town was laid. This building was completed on September 1st, 1872. Dr. McMillan was at this time released from the charge of the church of Pleasant Unity and preached at the Reunion and the Mt. Pleasant churches on alternate Sundays. April 25th, Pres-

btery in session at Mt. Pleasant, divided Mt. Pleasant church and organized Mt. Pleasant Reunion church, by setting over 170 members, and William B. Neel, William Giffen and John D. McCaleb, ruling elders—Alexander H. Strickler and Absalom Schall were elected deacons. Shortly after this time the church of Mt. Pleasant requested that Dr. McMillan give them the whole of his time, as did also the Reunion church. In 1873 Presbytery dissolved the pastoral relation existing between Dr. McMillan and the church of Mt. Pleasant and left him pastor of the Reunion church. At the beginning of his labors in the Mt. Pleasant church in 1870 it had 241 members. Of these 107 belonged to the Old School branch and 134 to the New School. During his pastorate 126 were received into the communion of the church. At the time of his dismissal, there remained 160. Rev. W. F. Ewing was ordained and installed pastor of this church on June 4th, 1874. "On the 9th of October, 1874, the Presbyterian church of Mt. Pleasant held a Centennial celebration commemorative of the first Presbyterian preaching in the church and neighborhood. The adjoining congregations of Pleasant Unity and the Reunion Memorial church—both daughters of the Mt. Pleasant church—were present by invitation and participated in the celebration." Addresses were made by Rev. J. I. Brownson, D. D., Rev. J. M. Barnett, Rev. John McMillan, D. D., and others. Rev. W. F. Ewing resigned in the spring of 1884 to travel for the benefit of his health. Rev. M. H. Bradley was installed pastor of the church, October 7th, 1884, and resigned in the spring of 1886. The present pastor, Rev. George P. Donehoo, was ordained and installed October 6th, 1886.

The members of the Church Session, of whom any record remains, are the following: John Vance, for thirty-two years a ruling elder; died, April 15th, 1845. William T. Nicholls, died 1842. John Giffen, an elder for fifty years; died, October 6th, 1854. His father was one of the original elders of the church; his son also is an elder. John Giffen, ordained in 1850. John Hunter, served twenty-four years as ruling elder; died in 1854. Nathaniel Hurst, son-in-law of Dr. Power, was for fifty-five years an elder in the church; died 1861. Hugh Wilson, an elder for

fifty-two years; died 1869. Samuel Neel, an elder for sixteen years; died in 1862. He was a son-in-law of one of the original elders of the church. James P. Hurst, ordained in 1850; removed from the church in 1863. Robert C. McClain, ordained in 1854; died in 1867. Jesse Hunter, ordained and installed, May 10th, 1862. William B. Neel, ordained and installed, May 10th, 1862. Joseph Jamison, ordained and installed, May 10th, 1862. William Giffen, ordained and installed, May 10th, 1862. Jesse Hunter and William B. Neel are now elders in the Reunion Church of Mt. Pleasant; Joseph Jamison and William Giffen are elders at Pleasant Unity. John Sherrick, ordained in 1840; removed from the congregation in 1886. James Newell, ordained, December 1843. He is now an active member of the session. Joshua Evans, ordained, November 1858; died, September 1871. Samuel Hissem, ordained, September 1867; died, January 30th, 1882. These three were elders in the New School branch before the reunion. Reuben K. Hissem, ordained, 1882; now a member of the session. Wilson Shields, William H. Evans and Abram S. Loucks, were ordained and installed, March 20th, 1887.

The session, at present, is composed of the following members, viz: R. K. Hissem, Wilson Shields, William H. Evans, Abram S. Loucks and James Newell. There have been four church buildings. The first was made of logs, the second was a frame structure and the last two have been of brick. The present membership of the church is 181.

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## LAUREL HILL.

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FROM A HISTORICAL SERMON BY REV. JOEL STONEROAD AND BROUGHT  
DOWN TO THE PRESENT TIME BY THE LATE PASTOR,  
REV. S. S. BERGEN.

From the most reliable sources of information accessible to us, the first pastor of Laurel Hill, was Rev. James Dunlap, D.

D., a native of Chester county, Pa. He was a graduate of Princeton College and studied Divinity with Rev. James Finley, of East Nottingham; was licensed by the Presbytery of Donegal somewhere between 1776 and 1781, and was settled in 1782 as first pastor of Laurel Hill and Dunlap's Creek. (See "Old Redstone," pages 301-2-3). As to facts and dates no man was more likely to be correct than the author of "Old Redstone."

The same authority informs us that the pastoral relation of Dr. Dunlap to Laurel Hill was dissolved in 1803, when he was elected to the Presidency of Jefferson College. He held this responsible position until 1811, when he moved again into the Presbytery of Redstone, shortly after which he was dismissed, at his own request, to the Presbytery of Philadelphia, with which his son (Rev. Wm. Dunlap) was connected, as pastor of the church of Abingdon, Pa. With him he lived until his death in 1818, at the age of seventy-five years.

Tradition, as well as concurrent history, accord to Dr. Dunlap the character of a very good man and superior scholarship, especially in the classics. It is said he could hear long recitations in Virgil and Homer without book and then thoroughly drill the reciting class in the words and sentences, while walking to and fro with his hands behind his back. Tradition, moreover, says that a very difficult sentence from one of the Latin or Greek classics had passed round some half dozen American colleges, challenging translation, when Dr. Dunlap took hold of it and promptly disposed of it to the entire satisfaction of every one competent to pass judgment in the premises.

It is also said that this excellent and learned man was occasionally subject, as many others have been, to periods of great despondency. Take the following case: Soon after his settlement at Dunlap's Creek, at the close of the forenoon service, after announcing a second service, with the usual intermission and pronouncing the benediction, he withdrew, under dejection of spirit, to his own house, some half mile away from the church, where some of the elders traced him and with great difficulty and much persuasion succeeded in bringing him back to the church, when he preached with more than usual liberty.

We have no authentic record as to the general state of the church during his pastorate, though tradition says his pastorate was, in the main, a successful one. The great revival of 1800-1-2-3, attended with what was generally called "the falling work" and which visited so many parts of the western country, was felt, more or less, in the churches of Dunlap's Creek and Laurel Hill.

The church of Laurel Hill was probably organized by Dr. Power in the year 1776. Such is the testimony of "Old Redstone." There is not on record, so far as known to the writer, a single shred of positive testimony giving the exact year of its organization. And where "Old Redstone" speaks with hesitation, it ill becomes us to be positive. But in a case of this sort, uncontradicted tradition ought to be satisfactory, if not entirely conclusive. Admitting the chronological correctness of the foregoing statement, this year, 1876, is literally and truly our Centennial year.

Laurel Hill just 100 years old! This reminds us of a remark made by the great Dr. R. J. Breckinridge, in the Assembly of 1866, at St. Louis, that "one of the hardest things in the world to kill is an Old School Presbyterian Church." Had not the Devil been sufficiently chained he would have crushed old Laurel Hill beneath his feet long, long ago. But thanks to kind Heaven, the Devil is chained by the power and Providence of God; and, like Bunyan's roaring lion, can but reach to the end of his chain.

The question might as well be mooted here as anywhere, viz.: Why was Laurel Hill given as the name of the church? Though we have no positive evidence as to the reason of the name, yet, we doubt not, 'tis found in the well known fact that this church 100 years ago was the only church near the great mountain range of that name lying to the east—much nearer than any other Presbyterian church. The churches of Uniontown and Connellsville had no existence then, nor for more than half a century after that. Laurel Hill and Dunlap's Creek then may be regarded as the mother of Presbyterian churches in Fayette county, Pa., and have now some fifteen ecclesiastical daughters.

This is swarming pretty successfully, for which we would thank God and take courage.

The first house of worship at Laurel Hill was erected in 1772—a very plain, rather small log structure. Subsequently it was considerably enlarged with a frame addition. And then in 1852, in the second year of the writer's administration, Rev. Joel Stoneroad, the congregation erected the present very creditable structure in which to worship the God of our fathers.

Dr. Power, who organized the church of Laurel Hill, came from the Presbytery of New Castle and preached as a licentiate for a short season to the congregations of Laurel Hill, Dunlap's Creek and others in the western country. In December, 1776, he moved his family into the bounds of this Presbytery and in the same year organized this church.

The earliest records of the church, if they had any, being lost, we have no sessional records running back farther than 1833. Yet, unofficial testimony says, that, at the time of Dr. Dunlap's settlement at Laurel Hill, in 1782, the elders were John Travis and James Finley. We know nothing of them save the names. The first election of elders, after Dr. Dunlap's settlement at Laurel Hill, resulted in the choice of James McLean, Samuel McLean, Daniel McLean, John Allen, James Wilkin and John Maxwell. The next accession to the eldership were James Parker and Joseph Morrison—the exact time of their election not being given.

Though we know but little of these men—of some nothing—they were doubtless men possessing the confidence of those by whom they were elected. James Parker, grand-father to Messrs. James and W. H. Henshaw, as also to the first consort of the present pastor (Rev. J. Stoneroad), comes down thus endorsed by tradition, as a faithful servant of Christ and His church.

It may as well be noted here that it was under Dr. Dunlap that the division on Psalmody occurred in this congregation. The exact time of this is not on record so far as known to us. On the introduction of Dr. Watts' Psalms and Hymns, fully one-third of the congregation, if not more, immediately withdrew.

And to this day, after the lapse of near a century, proportions remain much the same—save that the Presbyterian church has grown into some fifteen churches—while the seceding portion (now U. P.) has made no advance whatever in the number of its churches in Fayette county. [Eds.—We think one or two U. P. churches have recently been organized. A church has been organized in Connellsville within a few years.]

Whatever may be said of Dr. Dunlap's piety, ability and learning, tradition does not give him much credit for prudence and forecast in this matter of division. Kindly and prudently managed, this unhappy division could and should have been avoided. To thrust Watts upon the congregation without consulting the views and sentiments of those opposed to the measure was, to say the least, inexpedient, impolitic and unwise. We have a number of churches in our communion, which, to this day, continue to use Rouse's version. And, in doing so, they have the endorsement of our General Assembly, which long ago, authorised the use of Rouse's version in all our churches that preferred to use it—and this endorsement the General Assembly has never withdrawn. It seems a great pity that so small a matter should have kindled so great a fire. United, they could readily furnish a living salary; divided, the salary in both congregations, is necessarily kept, as nearly as possible, at starvation point. In one way or other, God has doubtless accomplished some good by this division—how or what we cannot say. But assuredly the cause of division is too weak and slender to stand the full blaze of millennial glory, and long ere that period, doubtless, "Fuit Ilium" (Troy has been), will be written underneath it and then consigned to the tomb of the Capulets.

Dr. Dunlap having become President of Jefferson College in 1803, on the 18th of April, 1804, a call from the congregations of Laurel Hill and Tyrone for the ministerial services of Rev. James Guthrie was lodged in the hands of Presbytery.

Mr. Guthrie was a native of Westmoreland county, Pa., a child of the covenant, early renewed by the Spirit and carefully instructed in the doctrine and duties of religion. His mind being biased in favor of the ministry, he entered Dickinson Col-

lege, Carlisle, Pa., of which Charles Nesbit, D. D., was the illustrious President and graduated with the last class from Dickinson College during Nesbit's administration. Mr. Guthrie studied Theology with one of the pastors of Redstone Presbytery, whose name we have not been able to learn. There were no Theological Seminaries in those days.

The above named call being put into the hands of Mr. Guthrie, after holding it some six months, he accepted it and was ordained and installed, April 17th, 1805. Rev. George Hill preached the sermon and Rev. Mr. Henderson presided.

The elders composing the session of Laurel Hill when Mr. Guthrie settled here were Samuel Finley, Samuel McLean, James Holliday, James McCormick and John Morrison. The first elders ordained and installed by Mr. Guthrie were Joseph Torrence, James Allen and Enoch French. The second addition to the session, under his pastorate, were Patrick Watson, Andrew Wylie and John Clark.

In 1826, D. A. C. Sherrard, Esq. and John Larrimer, were ordained and installed ruling elders. In 1833, Thomas Grier, John Morrison, Esq., Samuel A. Russel, Robert Davies, A. C. Byers and Matthew Byers, were also ordained and installed by Mr. Guthrie. Also in November 22d, 1844, by the same, Thomas McMillan, having been previously elected by the congregation, was duly ordained and installed.

Some five or six months before his death, Mr. Guthrie, feeling the infirmities of age creeping upon him, suggested to the session to make out a call for the ministerial services of Rev. Joel Stoneroad, then pastor of Cross Roads Church, Presbytery of Washington, Pa., to become co-pastor with Mr. Guthrie. To this proposition Mr. Stoneroad acceded, a relation both pleasant and cordial, but of very short duration, as Mr. Stoneroad was installed co-pastor, June 6th, 1850, and Mr. Guthrie departed this life, August 24th, 1850, thus making the co-pastorate not quite three months duration. Mr. Guthrie died as he lived and entered into rest.

Mr. Stoneroad continued to be pastor of the two congregations of Laurel Hill and Tyrone until 1861, when, owing to the

extensive territory of the combined charge, the difficulty of crossing a river without a bridge and the fact that Laurel Hill proposed to take the whole of the pastor's time, paying the salary of both congregations, Mr. Stoneroad, with consent of Presbytery, relinquished his charge of Tyrone and gave all his time to Laurel Hill.

During Mr. Stoneroad's first year as pastor of both congregations, the additions on examination, at Laurel Hill, were twenty-six—not at one time, but at two or three communion seasons. The next year there were ten on examination, the next ten and the next fifteen. We cannot say what were the additions in the same period at Tyrone, as we have not the records before us, though the presumption is that it would nearly equal that of Laurel Hill. After the first four years the additions varied considerably, but were generally less up to the year 1870, when twenty-four were added on examination at one time. In 1851 the membership was about 136 and shortly after rose to 150; but owing to fewer additions for some years past, with at least the usual number of deaths and dismissions, the membership does not now probably exceed 140.

The first election for elders under Mr. Stoneroad's pastorate occurred in April, 1851, which resulted in the choice of James Stewart, John Clark, Wm. H. Haslett and James Allen, who were ordained and installed by the pastor, April, 1851. The next addition to the session took place in the fall of 1866, when the following persons were elected, viz.: Wm. Bryson, Robert H. Smith, James Curry, Sr., James Henshaw, Thomas G. Sherrard and Samuel Watson. The two last named refused to serve; the other four were ordained and installed ruling elders by the pastor in the church of Laurel Hill.

We have thus endeavored to give a brief history of the church of Laurel Hill from the beginning, chiefly statistical, of course, and on that account dry. The general character of its membership was of the type impressed on the Presbyterianism of Western Pennsylvania, viz.: Solid, intellectual, evangelical. True, indeed, this general rule has many exceptions, yet contrasted in these particulars with other denominations, the Presby-

terian church need not hang her head. Yet we have no reason to boast (God forbid), but the strongest reason for self-abasement and humiliation. And whatever has been auspicious in the general character of our educational and religious institutions in Western Pennsylvania, has been largely influenced by the Presbyterian element pervading our population. This is emphatically true in the matter of education, scientific, linguistic or theological. The war-whoop of the savage had scarcely died away along the banks of the Chartiers, when McMillan began to lay the foundations of Jefferson College and taught its pupils to sing: "*Tityre, tu patulae recubans subtegumine fagi.*"

Having thus briefly noticed Dr. Dunlap, the first pastor of Laurel Hill, with some of his excellencies and eccentricities, we pass to notice in a similar way the second pastor, Rev. James Guthrie. As the name indicates, he, too, was of Scotch-Irish origin and inherited its usual characteristics, marked, perhaps, with an occasional exuberance of spirits, enabling him to enjoy a good joke and a hearty laugh. His social qualities were rather remarkable, making him quite acceptable to any society in which duty called him to move.

Mr. Guthrie was four times married. His first wife was a daughter of Joseph Torrence, one of the first elders installed by him and of whom we have already spoken, by whom he had but one son, long since deceased. His second wife was Miss Gallagher, of Dunlap's Creek, with an issue of five children, two sons and three daughters, who have all long since deceased, save one, who was long since a member of Laurel Hill, but recently on the score of proximity, of Dunbar, Pa. His third wife was the widow Hunter, of Mt. Pleasant, Pa., who lived a very short time and died without issue. His fourth wife was the widow Bceson, of Uniontown, at that time a member of the writer's charge and whose marriage with Mr. Guthrie he solemnized of course. When a widower the third time and manifestly in search of a fourth wife, the writer told him he knew a lady in his charge (Uniontown) that would suit him well, but doubted if he could get her and on hearing the name he remarked he might try. He did try and succeeded. And as evidence of his fondness for a

joke, as soon as the ceremony was over he reached out the usual fee to the officiating minister, which, of course, was promptly refused, when, with a hearty laugh, he said: "Dog don't eat dog." And when twitted, as he occasionally was, with having his fourth wife, he would promptly answer: "If I should lose the fourth I would seek a fifth." And personal acquaintance with one of them, as well as tradition, agree in saying his wives were all prudent, pious, excellent women.

One of the first elders, as we have seen, that Mr. Guthrie ordained and installed was Joseph Torrence, a man of mark in his day, and for many years clerk of session. Mr. Torrence reared a large and respectable family, one of whom became Judge Torrence, of Cincinnati, whose descendants there are numerous, intelligent, wealthy and greatly respected, many of them being connected with the church of their fathers. The same is, in a measure, true of his posterity in the line of the Millers and Torrences, of Allegheny and Fayette counties, Pa. Want of space forbids any special notice of many excellent men in the eldership during the Centennial past. Those elders, with many others, like those of Hebrews II, "all obtained a good report" when living, died the death of the righteous, and entered the General Assembly of Heaven. There can be nothing invidious in the statement that of the class of elders ordained in 1833 he held a most prominent position for usefulness as an officer of the church. A gentleman by nature, of unequivocal piety, portly presence and strong common sense, he was emphatically a pillar in the church and his loss was most deeply felt.

And still there lingers with us one elected, ordained and installed in 1826, completing this year his semi-centennial of fifty years in the eldership of Laurel Hill, a venerable patriarch of ninety years, calmly waiting an invitation to go up higher. I mean D. A. C. Sherrard, Esq.,—having lived through three generations—himself the only relic of his own generation left among us. May his last be his best days and in the time appointed may he rest in peace. I must here be permitted to say that having been some forty-six years in the ministry and of course somewhat largely acquainted with the eldership of the

Presbyterian church, they constitute as a class, one of the purest, most intelligent and conscientious body of men to be found on the globe and that their influence in church and state is most favorably and widely felt. (Elder D. A. C. Sherrard died June 3d, 1880, in the ninety-fourth year of his age and fifty-fourth year as elder of Laurel Hill S. S. B.)

We have thus given a brief history of the Presbyterian church of Laurel Hill, the best we can do from the material accessible to us. The sessional records run back to 1833, previous to which no minutes of session seem to have been kept, or if kept are now utterly lost. In November, 1840, session thought it high time to prepare a brief history of the church and from the sources of information accessible to them compiled substantially the history you have just read relative to the first pastor, Dr. Dunlap, and the first elders, John Travis and Samuel Finley, and thence down to 1833, from which time to the present we have the regular minutes of the session. In the foregoing history there is, we acknowledge, a comparative dearth of incident, which is characteristic of the great majority of real congregations. But our business now is not to make history but to write it.

A fact here I prefer not to write, but which, if omitted, would leave the history of the congregation imperfect, is this: that though the salary twenty-six years ago was the usual sum of \$500, this congregation did not, as was generally done, raise the salary as the price of living rose. This would have been clearly just, and because just and not done, may not God have had a controversy with the congregation, withholding His Spirit because they bring not "the tithes into the store house?" But the opposite course: bringing "the tithes into the store house," that is fully supporting the Gospel, "will open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it." True, indeed, occasional showers and frequent mercy drops from Heaven have in times past visited the congregation, but not those copious outpourings of the Spirit that sometimes descend upon more liberal congregations. "The liberal soul shall be made fat and he that watereth shall be water-

ed also himself." Fidelity to truth and history requires that this statement, however unpleasant, be recorded.

It is not out of place here to say, what can be said of but few congregations 100 years old, that we have had but three pastors averaging thirty-three and a half years each. Whether more frequent changes in the pastorate would have proven beneficial or otherwise, must, of course be left to individual decision.

(Prepared by Rev. Joel Stoneroad in the year 1876, the centennial of Laurel Hill's existence as a church.)

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SUPPLEMENT TO THE HISTORY OF LAUREL HILL CHURCH,  
BY REV. S. S. BERGEN, OCTOBER, 1887.

Rev. Joel Stoneroad, author of the previous part of this history, was ordained as pastor of Laurel Hill Church in June, 1850, and continued to hold this position until near the close of the year 1878, a little over twenty-eight years. He resigned in the spring of that year, but was still acting as Moderator of the session late in the fall. Feeling the infirmities of age creeping upon him, he resigned his charge and spent the few remaining years of his life in his home, near the village of Dunbar, quietly waiting the summons to come up higher. It was hard for him to give up the active duties of the ministry and spend so many years in apparent idleness, but such seems to have been the Lord's will. I am well satisfied it would have been a great relief to his mind and satisfactory to a large majority of the congregation, if he had had a co-pastor and had been permitted to preach whenever he felt able. But for some two or three years before his death he was too feeble for any public effort, though not confined to his bed. He died August 11th, 1884, and was followed to his final resting place in Laurel Hill graveyard, mourned by the whole congregation and hosts of other friends. His memory is still precious in every household in Laurel Hill congregation. Truly, "he being dead, yet speaketh."

Mr. Stoneroad was of German descent and was born near Lewistown, Mifflin county, Pa., January 2d, 1806. He graduated

at Jefferson College, Pa., in 1827 and studied theology in the Theological department or Seminary of Princeton College, New Jersey, taking the full three years' course and receiving a diploma. His ministry covered a period of nearly fifty years. After a short service under commission from the Board of Domestic Missions, he was pastor of the church in Uniontown, Fayette county, Pa., for eleven years and afterward of the Cross Roads Church, Florence, Washington County, Pa., for eight years and then of Laurel Hill for twenty-eight years. He was a devout student of God's word. As Rev. L. Y. Graham, who was for many years intimately associated with him, testified at his funeral, he was eminently Pauline in his theology and was exceedingly conscientious in his ministrations in the pulpit and out of it. The weather was never severe enough to keep him from his appointments or to prevent him from visiting the sick and dying. On one occasion one-third of his congregation was converted as the result of his preaching, but only three persons were present. As one of the resolutions passed by the congregation at the time of his resignation declares, he literally wore himself out in the service of the Master.

Mr. Stoneroad was twice married. His first wife, to whom he was married, September 11th, 1832, was Miss Rebecca, daughter of David Veech, of Greene county, Pa., by whom he had two daughters, the elder being the wife of Rev. T. P. Speer, of Wooster, Ohio, and the younger, Miss Sarah Louisa Stoneroad, who resides with her sister. His second wife, to whom he was married, June 27th, 1854, was Miss Hannah, daughter of Col. James Paull, of Fayette county, Pa. Of this union are four children—James Paull, now in New Mexico; Thomas Lewis, a graduate of LaFayette College, accidentally drowned a few years ago; Miss Mary Belle, at home and Joel T. M., lately attending Wooster University, Ohio. Mrs. Stoneroad, sometime after Mr. S.'s death, moved to Wooster, Ohio, where she still resides.

For the first few months of the year 1879, Rev. J. P. Fulton, for eleven years pastor of Dunlap's Creek and McClellandtown, acted as supply. During his ministration, as the result of a series of meetings held in the Laurel Hill church and lasting

for several weeks, quite a number were added to the church and the church members were very much revived. The minutes show that during his short stay with the church over thirty were added on examination. After supplying the church for a few months against the wish of the congregation, he moved west, to Kansas, where is still living and serving the Master. The report comes back that he has become wealthy, but we are sure that it is not by preaching.

For a few months after Mr. Fulton left, the congregation made the mistake, so often made by congregations in these days, of listening to various candidates. In September, 1879, becoming tired of this and being well satisfied with his ministerial qualifications, &c., the congregation called to the pastorate Rev. R. R. Gailey, then and for several years before, pastor of Little Redstone Church, in the same Presbytery. According to the records he was installed, September 12th, 1879, and remained pastor until April 1st, 1882. Then, at his own request, he was dismissed to the Steubenville Presbytery, within the bounds of which he still lives and labors.

Before the fires went out in the house now occupied as a parsonage, the present pastor (Rev. S. S. Bergen), invited by the congregation to supply the pulpit for a few months, moved in. After preaching for some two months as supply, he was called to the pastorate and installed, August 12th, 1882.

Of the elders ordained and installed in 1866, Messrs. Wm. Bryson, Robert H. Smith and James Curry, Sr., were still living and serving at the time Mr. Stoneroad resigned in 1878. Also, Mr. John Wright, formerly an elder in the Presbyterian church of Monongahela City, was received into the church of Laurel Hill and elected a ruling elder in July, 1864. James Henshaw, ordained and installed in 1866, died October 22d, 1878. He was a godly man, having the confidence of the whole congregation and died as he lived. He was a great sufferer, dying with cancer, but bore it with Christian fortitude. Two of his children, a son and daughter, still serve the Master in the old church. James Curry, Sr., died March 2d, 1883, during the present pastorate. He was permitted to serve in the eldership the Master

whom he loved for seventeen years. Five children, two sons and three daughters survive him, two of whom, a son and daughter, still serve the Master in the old church. One daughter lives in New Haven, Pa., and the other two are in the far west. Wm. Bryson, Robert H. Smith and John Wright are still acting ruling elders at Laurel Hill.

On April 13th, 1878, Messrs. Joseph Reiner, George Yeagley, and T. H. Smith were ordained and installed as elders. On November 1st, 1885, Messrs. Jesse A. Oglevie and John Johnson, having been previously chosen by the congregation as ruling elders, were ordained and installed. August 15th, 1886, Mr. Henry Cook, formerly an elder in the Little Redstone church, was installed at Laurel Hill. In January, 1881, Mr. Joseph Reiner was dismissed to the Presbyterian church of Morgantown, West Va., where he still lives and serves his Master as an elder.

During the latter years of Mr. Stoneroad's pastorate, in 1877, preaching having been kept up in a school house near the foot of the mountains for many years, a house, 30x40, was built and named Bethel Chapel. In this house there has been regular service nearly every other Sabbath afternoon or evening since. This chapel is some four miles from the church. In August, 1885, during the present pastorate, another chapel, some six or seven miles on the opposite side of Laurel Hill, size 30x44, was dedicated and named Stoneroad Chapel, in honor of Rev. Joel Stoneroad, so long pastor of Laurel Hill. Here services are kept up regularly on alternate Sabbath afternoons or evenings. In the year before Stoneroad Chapel was built, 1884, Laurel Hill Church was repaired at an expense of about \$500. Bethel Chapel was also repaired in the same year.

The church of Laurel Hill, in all her history, extending over a period of about 111 years, has never had a home for her pastor. Fathers Guthrie and Stoneroad owned homes of their own. Since that the pastor has been compelled to live in a rented house, which would be a smaller matter if it were near the church. In the estimation of the writer and of many others both in and out of the congregation, a parsonage, convenient to the church, is the

one thing needed, so far as material things are concerned, to add to the comfort and efficiency of the pastor and to make Laurel Hill Church a very desirable charge to one who is not afraid of hard work in the Master's service. In the language of one of her elders, now waiting the summons of the Master: "With a congregation scattered over a territory ten by fourteen miles, with over a hundred families to shepherd, with three places of preaching, involving a ride of from ten to fourteen miles every Sabbath, it is as little as the congregation can do to thus (by erection of parsonage) make the work as light for the pastor as possible."

The first statistical record of number of members that we have been able to find is in April, 1881, when the number given is 153. At the time Mr. Fulton ceased his labors it probably numbered as many as 160, but during Mr. Gailey's pastorate a number of families sold out and moved away, as the result of the coal excitement. By this means the church was very much weakened. Since that there has been a gradual increase, the membership last April being 187. A goodly proportion of this increase is due to the comparatively new work at Stoneroad Chapel, though the additions at Laurel Hill from year to year have been gratifying. There has been no revival since the beginning of the present pastorate, and yet few communion seasons have passed without additions, for which we are devoutly thankful.

While the church has been growing in numbers it has also been growing in liberality. During Mr. Gailey's and the present pastorate, the complaint made, and no doubt justly, in the previous part of this history, on the question of salary, would not hold good. The salary has been nearer what it ought to be and every year it is paid with increasing promptness. But in the benevolent work of the church the result is especially gratifying. The year closing April, 1881, the whole amount contributed to the benevolent work of the church was \$221. Year by year there has been a gratifying increase until last year it became \$385. And still there is great room for improvement. A part of this increase in benevolent contributions, is due to the Wo-

man's Home and Foreign Missionary Society, which last year gave some \$50 to Home and Foreign Missions, and, besides, made up a box for a family under the care of the Board of Ministerial Relief worth \$25, and to the Sabbath School, which gave \$50 to Home and Foreign Missions. When we reach the measure of our ability and thus the measure of the Lord's requirement, in that degree will the Lord, I believe, open the windows of Heaven and pour out to us of every spiritual blessing. The Lord loves a cheerful giver, and whom he loves he will certainly bless. There is a reflex influence in giving, that, while it should not be the only motive, should not be overlooked.

May the Lord add many centuries, if He delay His coming so long, to the history of old Laurel Hill Church, and gather hundreds through her that will shine as stars forever and ever.

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## TYRONE.

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BY REV. JOSEPH L. HUNTER.

The first settlers of Tyrone township were Scotch-Irish. In the midst of these the Tyrone Presbyterian Church was organized. In the year 1774 Rev. James Power visited this region and all available records point to the fact that he organized this church about that time. In October, 1776, he moved from the East to Dunlap's Creek and from that time on preached frequently at Tyrone. Barnett Cunningham and James Torrence were ordained elders by him, not later than 1776 and probably two years earlier. In the year 1784 he preached one-fourth part of his time at Tyrone. The next record we have is, that in 1793 Tyrone was vacant. All the pastoral care this church received

for the first twenty-eight or thirty years was given it by Dr. Power. The next minister was Dr. James Dunlap, who was Stated Supply for an unknown period, prior to 1803.

Rev. James Guthrie was the first installed pastor. He was a native of Westmoreland county, small of stature and of a nervous temperament. He divided his time between Tyrone and Laurel Hill, where he was ordained, April 17th, 1805. He was four times married, twice to daughters of his elders. He was pastor of three churches a little over fifty years. On the 5th of June, 1850, Rev. Joel Stoneroad was installed as co-pastor over the two churches. Mr. Guthrie died within three months after this and Mr. Stoneroad became sole pastor until 1864, when he resigned his pastoral charge over Tyrone and gave his whole time to Laurel Hill. About this time the church enjoyed for a short time the ministerial services of Rev. George Paull, a licentiate under appointment as a Foreign Missionary. On the 1st Monday of June, 1864, Rev. W. L. Boyd, then pastor of Sewickley Church, was installed over Tyrone for one-third of his time. Rev. Joel Stoneroad preached the sermon, Rev. W. F. Hamilton presided and charged the pastor and Rev. N. H. G. Fife charged the people. This pastorate was a period of growth in the congregation and continued for three years.

From 1867 to 1871 another vacancy occurred, during which time the church had occasional supplies. On the 27th of July, 1871, Rev. Thos. S. Parke was installed over Tyrone and Harmony, a relation which lasted until 1875. When Mr. Parke left, Rev. J. H. Stevenson became pastor and continued to exercise the duties of his office among us until the fall of 1883. It was during the time of his pastorate that the church of Dawson was dissolved and the membership added to Tyrone.

From 1883 to 1885, Rev. N. G. White acted as Stated Supply. The next two years the church was almost entirely without supplies, having had but four days' preaching in all that time. As might be supposed, there was very little spiritual life remaining at the end of that time. But during the "week of prayer," commencing on the first Sabbath of January, 1888, there was a gracious awakening. Mr. Wm. F. Gault, the only elder left in

the church began a series of meetings which lasted twenty-four days and resulted in the conversion of twenty-four souls. One peculiarity of the meetings was that they were conducted mainly by Mr. Gault himself, without any ministerial assistance; they were brought to a close only when this faithful elder was worn out and all within reach had been brought into the fold of Christ. Such is the power of God's Spirit if man will only do his part. The church now revived and awakened, determined to call a pastor. Accordingly on May 8th, 1888, Mr. Joseph L. Hunter was ordained and installed pastor over the united churches of Tyrone and Dawson. The meeting which ordained Mr. Hunter was the first meeting of Presbytery ever held at Tyrone. Mr. Wm. Lint was elected a ruling elder and installed on the 24th of the following June. The church at that time had two elders, viz.: Mr. Gault and Mr. Lint; a membership of seventy-one and a Sabbath School in a flourishing condition. Of the different houses of worship, something, perhaps, ought to be said. The first two houses were made of logs, the last being an improvement on the first in being constructed of hewn logs. On the 4th of June, 1852, a brick house was erected and dedicated to the worship of God, but on account of a bad foundation the congregation did not enjoy it long. This building soon gave way and on the 4th of May, 1873, the present substantial brick structure was dedicated and set apart for religious worship. The church has had in all twenty-five elders, viz.: Barnett Cunningham and James Torrence, the original elders of the organization; the first died, September 13th, 1808; the latter died, May 12th, 1826, having served in the eldership for fifty years. The next in order are Robert Smith, James Goudy, John Cummings, John Cooly, Wm. Huston, son of Col. Joseph Huston; Frank Vance, Wm. Smith, Joseph H. Cunningham, Hugh Torrence, oldest son of James; Alex. Johnston, Cunningham Torrence, Nathaniel Hurst, John Stouffer, Joseph Gault, who served the church forty-four years; Barnett Cunningham, a grandson of the original Barnett, who served the church thirty-four years; Wm. V. Hurst, Henry C. Boyd, Wm. F. Gault, Jonathan Merritt, T. R. De Yarman and Wm. Lint. Tyrone has had on an average not more than one-

third of a pastor's time during her existence, yet how blessed the results. This was one of the first churches in all this region of country. In early days many came to the Sabbath services from Indian Creek, fifteen miles distant, and some came from beyond Jacob's Creek. Tyrone is the mother of the churches of Connellsville, Dunbar, Scottdale, Dawson, Indian Creek and Harmony; the last two dissolved. It is impossible to sum up all the results of the preaching of the Gospel here. The average salary paid by Tyrone to her pastors for the service rendered has been about \$200 per year. Had a more liberal policy been pursued and the church better supplied with preaching, possibly Tyrone to-day would be self-supporting.

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## ROUND HILL.

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BY REV. B. T. DEWITT.

The early history of Round Hill is derived entirely from tradition. The Rev. James Finley visited this region and preached to the scattered white inhabitants about 1772. From this time till 1783, he occasionally returned to nurture and confirm what he had begun. During one of these visits he organized the churches of Rehoboth and Round Hill on the same day. This was probably in 1778. During this period the inhabitants were in great fear on account of hostile Indians. These churches began their existence in a time of great peril and distress. The alarms of war between the United States and the Indians resounded throughout this entire region. That must have been a period of distress when flour sold for sixteen dollars a barrel and bacon for one dollar a pound.

In 1784, Round Hill and Rehoboth regularly settled as pastor, Rev. Jas. Finley, his services being equally divided between them. Round Hill included at this time an extensive territory, embracing the present parishes of Mt. Vernon and West Elizabeth and a part of McKeesport, Lebanon and Monongahela City, and on Sabbath days a very large congregation gathered here from all this region. By the death of Rev. James Finley, January 6th, 1795, these churches became vacant and continued so for two years or more, when the Rev. David Smith was installed over them. He continued their pastor till his death, August 24th, 1803. During the last year of his ministry these churches were visited with a gracious revival of religion, accompanied with remarkable manifestations called at that time "the falling down work."

Mr. Smith was succeeded in this pastorate by Rev. Wm. Wylie, D. D., in 1805. There were then about 130 communicants in the two churches together. Mr. Wylie continued pastor until the spring of 1817, when he was dismissed at his own request.

In the following June, the Rev. Robt. Johnston became their pastor. This relation was dissolved as respects Round Hill in October, 1831.

In July, 1833, Rev. N. H. Gillett became the Stated Supply of these two churches until December, 1834, when he was installed pastor. In 1841 he was dismissed from Round Hill at his own request, Rehoboth having given him a call for the whole of his services. Thus ended the union of Rehoboth and Round Hill in one pastorate. Round Hill then had 108 communicants.

Round Hill called and settled as pastor, Rev. Wm. Eaton, in 1841. He remained their pastor until April, 1844, when at his own request he was dismissed. During his pastorate twenty-six were received to membership on examination and three by certificate.

In 1845 Rev. Adley Calhoun was ordained and installed pastor of Round Hill. He was removed by death in the spring of 1848. During his brief ministry there were added to the church forty-five on examination and thirteen by certificate.

The church was very prosperous at this time both temporally and spiritually.

The congregation of Round Hill was supplied by licentiates until the spring of 1851, when Rev. Joseph Smith, D. D., was called to be their pastor. He was installed, June 10th, 1851. He resigned and was dismissed in 1855. During his pastorate thirty were received into church membership on examination and thirty-eight by letter. In 1851 Round Hill congregation built in the town of Elizabeth a large and commodious brick edifice. From that time until the present they have worshiped alternately in the two edifices. In 1854 Round Hill contained 140 communicants.

Rev. James Martin became pastor of this church in 1857. His pastoral relation was dissolved in June, 1863. During his pastorate fifty-three were received to church membership on examination and eighteen by certificate.

Rev. J. Logan Sample was called in September, 1863. He was ordained and installed, June 14th, 1864. The pastoral relation was dissolved in 1866. During his pastorate 105 were received to membership on examination and eleven by certificate. While he was pastor a great revival occurred.

In May, 1867, Rev. W. L. Boyd was installed pastor. He was released from this relation in October, 1870. During his pastorate nineteen were added on examination and twenty-six by certificate.

In June, 1872, Rev. J. B. Dickey, was installed pastor. He was released from this relation in June, 1877. During the first year of his ministry the congregation built in Elizabeth a large and beautiful brick parsonage. During his pastorate eighty-four were received to membership on examination and forty six by certificate.

After Mr. Dickey's dismissal the church was supplied for about a year by a licentiate.

On January 20th, 1880, Rev. J. D. Shanks was installed pastor. In December, 1883, he was dismissed at his own request.

In June, 1885, the present pastor, Rev. B. T. DeWitt, was installed. Additions since, twenty; whole number of communicants, 174.

## REHOBOTH.

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BY REV. S. F. FARMER, D. D.

The Presbyterian church of Rehoboth was organized about the year 1778, by Rev. James Finley, a member of the Presbytery of New Castle, who had been doing occasional missionary work in the neighborhood for some two years.

In the year 1784, Mr. Finley became pastor of this church, in connection with Round Hill, in the then lately organized Presbytery of Redstone. Mr. Finley continued pastor of these churches till the time of his death, January 6th, 1795. His ability and faithfulness as a minister of the Gospel greatly endeared him to the people of his charge. His work was evidently of the kind that abides. He was the father of a church whose good influence has lived and grown for a century. His memory is held in reverence, not only by the church, but the neighborhood. "He rests from his labors and his works do follow him."

After the death of Mr. Finley the church remained vacant about two years, when Rev. David Smith became its pastor. The pastorate of Mr. Smith continued about six years. The last of those years was made memorable by a very remarkable outpouring of the Spirit of God upon the church of Rehoboth, as also upon most of the neighboring churches. The preaching of the word was accompanied by a power, under which many persons fell prostrate and others cried aloud under a sense of guilt. At that memorable period, while in the vigor of his manhood and in the midst of his usefulness, the minister was called from his earthly labors to that "rest which remaineth for the people of God." He died, August 24th, 1803.

Mr. Smith was succeeded by Rev. William Wylie, who was installed in 1805 and continued pastor of the church about twelve years. At that time the two churches, Rehoboth and Round Hill, numbered about 130 members. During the pastorate of Mr. Wylie the church did not increase, but rather diminished in numbers, although Mr. Wylie was a man of more than

ordinary ability; brilliant as an orator and diligent as a pastor. The reason of the lack of increase no doubt was, that during those years many of the people moved west. Mr. Wylie was, at his own request, released in the spring of 1817.

In June, of the same year, Rev. Robert Johnston became pastor of the churches of Rehoboth and Round Hill. The records of session show that the church of Rehoboth had at that time sixty-six members and Round Hill fifty-three. During the pastorate of Mr. Johnston, a period of fifteen years, several revivals occurred and the membership of these churches was nearly doubled. Mr. Johnston was released from the pastoral charge of the church of Round Hill in October, 1831, and of Rehoboth in December, 1832.

Rev. N. H. Gillet began to preach as supply in July, 1833, and was installed as pastor in December, 1834. Several seasons of revival were enjoyed during the pastorate of Mr. Gillett. At one communion thirty persons were added to the church by examination. In 1841 Mr. Gillett was released from the pastoral charge of the Round Hill Church and accepted a call from Rehoboth for the whole of his time and in 1848 he was, at his own request, released from the pastoral charge of the church of Rehoboth. In 1849 Rev. James R. Hughes was installed pastor of the church of Rehoboth. During the pastorate of Mr. Hughes 157 persons were added to the membership of the church. He was dismissed at his own request and removed from Rehoboth in 1865, to take charge of a female seminary at Blairsville, Pa.

Mr. Hughes was succeeded by Rev. Loyal Young Graham, who was installed as pastor of Rehoboth Church, October 11th, 1865. After a pastorate of six years, Mr. Graham was dismissed at his own request, to accept a call to the Olivet Presbyterian Church, Philadelphia.

Mr. Graham was succeeded by Rev. G. M. Hair, whose installation took place, December 20th, 1872. During the ministry of Mr. Hair, which continued one year and five months, forty-eight persons were added to the church.

The next pastor was Rev. Marcus Wishart, who was installed, October 28th, 1874, and continued pastor of the church

until April 24th, 1877, when he was dismissed at his own request.

The church remained vacant only till August 30th, of the same year, when Rev. A. F. Boyd, having received and accepted a call, was installed as its pastor. At a called meeting of the Presbytery, held at West Newton, December 11th, 1883, at the request of Mr. Boyd, the pastoral relation between him and the church was dissolved, his pastorate having continued six years and five months.

After remaining vacant some nine months, the church extended a call to Rev. W. G. Nevin. Mr. Nevin accepted the call and was installed, October 28th, 1884. Mr. Nevin's pastorate continued two years and three months, at the expiration of which time, February 1st, 1887, he was, at his own request, dismissed to accept a call to the Presbyterian church of Sharon, Pa., where he is now laboring.

The present pastor, Rev. S. F. Farmer, D. D., was called unanimously by the church of Rehoboth, April 30th, 1887, and his installation took place, June 30th, of the same year.

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## LONG RUN.

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BY REV. C. P. CHEESEMAN.

History, the accurate record of the past, is an interesting study, whether it relates to church or state. From small beginnings, our nation has grown to vast proportions. And the same is true of the Presbyterian church in America, and yet it is a fact, in some respects sad, that many of the churches numerically strong in the early days, have weakened, with advancing years, until to-day they are scarcely self-supporting. But when we remember the good done, the swarms that have gone out from the

old hives, we are encouraged to believe these very churches are deserving our most tender care.

The church of Long Run is said to date as early as Redstone Presbytery, 1781. Very soon after the organization of the Presbytery, Long Run appeared and asked for supplies, and thereafter for eleven or twelve years this church was supplied with the Gospel without having a pastor. It is not strange they were so long vacant, in view of the great scarcity of ministers in those days.

The Rev. Jas. Finley was, probably, the first supply. Mention is made of Revs. Jno. Clark, Jno. Brice, Jno. McFerrin and John McMillan, as supplies.

On Thursday, April 21st, 1790, there appeared a young man before Presbytery by the name of Wm. Swan, who asked to be put upon trial with a view to be licensed to preach the Gospel. He was examined on Experimental Religion and Theology and the Presbytery being satisfied, assigned him subjects on which to prepare. He passed the various parts of trial assigned him to the satisfaction of Presbytery, and on the 22d day of December, 1791, Mr. Swan was licensed to preach the Gospel. He was then appointed to supply at Long Run on the fourth Sabbath of March, the first Sabbath of June and the second Sabbath of August, 1792. The services of Mr. Swan seem to have been much demanded, for at the meeting of Presbytery, held at Pigeon Creek, on the 16th of October, 1792, he had four calls put into his hands, viz.: From the united congregations of Bethel and Ebenezer, Mingo and Horseshoe Bottom, Long Run and Sewickley, Mill Creek and King's Creek.

At the meeting of Presbytery held April 17th, 1793, Mr. Swan accepted the calls from Long Run and Sewickley. Presbytery assigned Mr. Swan Rom. 3:31 as a subject for ordination sermon, and at a meeting of Presbytery held at Long Run, October 15th, 1793, he was ordained to the full work of the Gospel Ministry and installed pastor of Long Run and Sewickley. Dr. McMillan preached the sermon from the text, Is. 62:6: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night, ye that make mention of the

Lord, keep not silence. And give him no rest, till he establish and till he make Jerusalem a praise in the earth;" truly, a happy theme for such an occasion. Of these united congregations, Mr. Swan remained pastor for a period of twenty-five years.

At a meeting of Presbytery, held at Polk Run, June 30th, 1818, the sacred ties that held pastor and people in intimate union for a quarter of a century were severed, but it is recorded that at the spring meeting of Presbytery the following year, April 20th, 1819, Mr. Swan was recalled to the pastorate of Long Run alone. Being in poor health he was not able to do full work and was aided somewhat by supplies sent by Presbytery. Declining health compelled him to resign, April 16th, 1822. The first pastor of Long Run, therefore, served them during a period of twenty-eight years. Mr. Swan was a native of Cumberland, now Franklin county, Pa. He received his education at Canonsburg. What the growth of the church was under his ministry we can not ascertain. But no doubt his work was a good one and his labors acceptable. Dr. Smith, in "Old Redstone," says: "In the year 1804, and for some time afterward, Mr. Swan's congregations were visited with special outpourings of God's Spirit, and considerable numbers were added to the church. Mr. Swan's health continued to decline and on the 7th of November, 1827, he fell asleep in Jesus in the sixty-fourth year of his age. He was buried in the Long Run graveyard and 'his sepulchre is with us to this day.'"

The church now remained vacant for a period of three years, during which time it was supplied, in part, by the Presbytery and in part by ministers from other Presbyteries.

At a meeting of Presbytery, held at Beulah, October 19th, 1824, the congregation presented a call for the ministerial services of Mr. Alexander McCandlass for two-thirds of his time, at a salary of \$300. At the same meeting the congregation of McKeesport presented a call for one-third of Mr. McCandlass' time, offering him a salary of \$150. These calls were accepted and at the next meeting of Presbytery, April 19th, 1825, held at Long Run, he was ordained and installed over these congregations. Mr. McCandlass served these people for twelve years.

In October, 1837, he resigned the charge of McKeesport and leave was granted the congregation of Long Run to employ him the whole of his time. But the following year, owing to the state of his health, Mr. McCandlass asked to be released from Long Run. His request was granted, but at the meeting of Presbytery held, October 2d, 1838, the congregation asked and obtained leave to employ Mr. McCandlass as Stated Supply for six months. And after an experience of twelve years as pastor and six months as supply, the congregation concluded to recall Mr. McCandlass. He accepted the call and Rev. Messrs. Johnson and Montgomery were appointed a committee to install him. This relation continued till April 8th, 1845.

Mr. McCandlass' pastorate extended over a period of twenty years. It is impossible to ascertain what was the condition and growth of the church during the time it was united with McKeesport. The statistical tables for that period, included both congregations, just as if they had been one. But during the time Mr. McCandlass was pastor of Long Run alone, the church seems to have been in its most prosperous condition. This is the period when the membership reached the highest number and when the contributions of the church were the largest. In 1839 the membership was 228. From that to 1844, there was a steady growth, when the number reached 272. Upon one or two occasions during this period, there were added as many as twenty on examination. Long Run was Mr. McCandlass' first and only charge. After his release from his pastoral work he spent some time in New Jersey, after which he went to Monroe county, Ohio, where he died on the 10th of April, 1848.

Mr. McCandlass was succeeded as pastor of this church by Rev. W. D. Moore. Indeed, the congregation could hardly be said to be vacant at all; for at the same meeting at which the pastoral relation between Mr. McCandlass and this church was dissolved, a call was presented for the services of Mr. W. D. Moore, then a licentiate, under the care of the Presbytery of Ohio.

This call was accepted and Presbytery met at Long Run, June 11th, 1845, to ordain and install the pastor elect. In this

service Rev. Jos. B. McKee preached the sermon, Rev. Saml. Wilson presided and delivered the charge to the pastor, and Rev. Jas. I. Brownson gave the charge to the people. The pastorate of Mr. Moore continued a little over four years and then terminated, neither at his own request nor that of the congregation. This unusual transaction is explained in the following manner: Mr. Moore received, in the year 1849, calls from the united churches of Greensburg and Mt. Pleasant, and not being able to decide what his duty was in the matter, left the question in the hands of Presbytery to answer; they assumed this responsible duty and advised Mr. Moore to accept the calls, and at once dissolved the relation existing between the Long Run congregation and Mr. Moore. Against this action of Presbytery, Long Run remonstrated. Mr. Moore had a hold on the hearts of the people, which but few pastors are able to gain. He was a man of scholarly attainments, an earnest and eloquent preacher.

The congregation now remained vacant about one year and a half, when they gave a call to Rev. F. A. Shearer. Mr. Shearer remained with this people less than one year. He was installed, June 19th, 1851. Rev. Jas. R. Hughes preached the sermon, Dr. Jos. Smith presided and charged the pastor and Rev. W. D. Moore charged the people. The following September, 1851, Mr. Shearer was released from this charge. It seems this pastorate was entered upon with a good deal of opposition and for this reason so soon terminated. The difficulties in this church had assumed such proportions it became necessary, in the judgment of Presbytery, to take some action; and this the Presbytery did in writing a letter to the church and also holding a meeting of Presbytery in the church. Their efforts seem to have been blessed.

On the 22d of September, 1852, the congregation called to be their pastor, Mr. J. A. Means, and on October 19th, of the same year, Mr. Means was ordained and installed over Long Run Church. The ministry of this brother was brief. His work for the Master was, however, done, and he said: "It is enough." Mr. Means died, June 3d, 1854, not quite twenty-six years old, having been ordained to the full work of the ministry.

and having served this church as its pastor not quite two years.

The November following the death of Mr. Means, the congregation extended to Rev. S. M. C. Anderson, a call, which Mr. Anderson declined to accept.

The congregation remained vacant till March 19th, 1855, when they called Mr. Alex. McGaughey, who accepted the call, and at a meeting of Presbytery, held at Long Run, May 16th, 1855, Mr. McGaughey was ordained and installed. He opened Presbytery with a sermon on the subject assigned him, Eph. 3:8. Rev. Jas. R. Hughes preached, Rev. Dr. West presided and charged the pastor and Rev. C. C. Riggs gave the charge to the people. This pastorate continued about eight years. Mr. McGaughey offered his resignation in April, 1862, but the congregation refused to accept it and he remained pastor till near the close of the following year, when he felt it to be his duty to resign, which he did and was released from the pastoral labors of this church.

Mr. McGaughey was succeeded by Rev. W. D. Moore, who had served this congregation as its third pastor. Mr. Moore was elected February 1st, 1864, but was not installed and served the church as Stated Supply. This was owing to the disturbed condition of the country. Mr. Moore could not get his letter from the Southern Presbytery, where he had been preaching, and in addition to this Long Run had granted him leave of absence for one year to serve as chaplain in the army. Mr. Moore preached for some time after his return from the army, but soon drifted into politics and being defeated in his early aspirations he entered the practice of law, and to this day practices his profession in the city of Pittsburgh.

The next pastor of this church was Rev. N. H. G. Fife, who was installed, June 23d, 1868. At this service Rev. Watson Hughes, presided; Rev. O. H. Miller, preached; Rev. J. M. Barnett, charged the pastor, and Rev. W. W. Ralston, the people. Rev. Mr. Fife was pastor of this church a little over five years. He offered his resignation, September 25th, 1873, which was at first declined by the congregation, but upon the urgent request

of Mr. Fife, the congregation reconsidered their action and granted his request. The pastorate of Mr. Fife is said to have been very harmonious.

Rev. John W. Little became the next pastor. He was installed, May, 1874. Rev. J. W. Wightman preached the sermon, Rev. J. B. Dicky charged the pastor and Rev. Henry Fulton the people.

March 21st, 1875, Mr. Little offered his resignation. With his request the congregation complied and the church was once more vacant and remained so till November 25th, 1875, when the congregation extended to Rev. W. P. Moore, a call, which he accepted and was installed, June 13th, 1876. Rev. W. F. Ewing preached, Rev. J. W. Wightman delivered the charge to the pastor and the Rev. R. T. Price the charge to the people. Rev. W. P. Moore was pastor of this church seven years.

April 20th, 1883, the congregation made out a call for the services of the present pastor, C. P. Cheeseman, who was ordained and installed, June, 1883. Rev. J. D. Shanks presided; Rev. J. C. Meloy preached the sermon; Rev. A. Z. McGogney charged the pastor and Rev. Geo. H. Johnson, the people. This congregation has had ten pastors, which is truly a good record, when we remember the circumstances. One fact is worthy of remark; they recalled the first three—Swan, McCandlass and W. D. Moore. Six of these ten, namely: Swan, McCandlass, W. D. Moore, Means, McGaughey and Cheeseman, came to this field as their first charge and were here ordained to the work of the Gospel Ministry. Four of these have been called from earth, namely—Swan, McCandlass, Means and McGaughey.

We have heard it remarked, and for some time thought it true, that Long Run changes pastors very frequently. Let us see—three of the ten remained as long as health would permit—almost to the end of their lives; two more could have remained as long as they wished, it would seem. Indeed, the people of this congregation are slow to part with the pastors whom they have chosen.

The following is as correct a list as could be secured of those who have served as ruling elders in this church: Jos. Collins,

John Barns, Adam Kuhn, Jas. Cowan, Robt. Fulton, David Fleming, Jas. Caldwell, John Gray, Jas. Gray, Boyd Ward, Saml. Fleming, Andrew Christy, Saml. Black, R. M. Cavett, J. J. Cowan, Wm. Weston, Mathew Hawkins, John Lynch, Jas. Simpson, David Kuhn, Jos. Perkins, Jas. Black, Finley Byerley, Wm. Ford, J. M. Brown, J. M. Shaner.

The records bear witness to the faithfulness of the eldership. They have been men of real worth, who dared to do right. True, they were not always right, but their aim was to keep pure the church and advance the cause of Christ. Their names will go down to their children's children in honorable mention.

The Sabbath School was organized about 1823, by Mr. Jas. Cowan, and has been kept up, in the summer season ever since. Mr. Swan organized in his day a week-day Bible Class, which he taught as long as health permitted.

Our duty would not be done in this brief work, should we fail to mention the organization and maintenance of the Ladies' Foreign and Home Missionary Societies. In the work of the Lord they have taken a lively interest and are adding year by year to the motive power of the church. Their work is the quiet kind that tells for good.

The church of Long Run has passed through about one hundred and seven years of recorded time. How great the changes and how many, in both church and state! The first preaching was out of doors, under the shadow of the great oaks. There Finley and Clark and McMillan preached Christ to anxious souls, burdened with the same infirmities that hinder our progress in our journey to the promised Canaan.

The first meeting house was a log building, the second was of brick, near the site of the present house of worship. The present church building was erected during W. D. Moore's second ministry among the people.

In the preparation of this history the writer is greatly indebted to the Rev. W. P. Moore, now of Fredricksburgh, Ohio.

## JEFFERSON.

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BY REV. JOHN M'CLINTOCK.

Of the early history of this church there are no available materials extant. It is supposed to have existed at the time or soon after the organization of Redstone Presbytery.

As early as October, 1783, the South Fork of Tenmile is mentioned in the minutes of the Presbytery, at which time Rev. Thaddeus Dodd and afterward other ministers were appointed supplies. As Jefferson is located on the South Fork of Tenmile and no other church in the Presbytery is mentioned by that name, the inference is *that* was then the name of the church. This seems the more probable from the fact of the contiguity of Jefferson to Muddy Creek or New Providence Church, the two being often spoken of in conjunction when supplies were appointed. In a statistical report made to Presbytery in April, 1824, the total membership of the church, as stated, was thirty. At the beginning of Mr. McClintock's pastorate, in 1839, there were some twenty-five members: ten males and fifteen females. The ruling elders were Abijah McClain, John Gilland and Henry Black. It was not till April, 1841, a call for the one-third time of Mr. McClintock's time on a salary of \$100 was made out, which being accepted, Rev. William Johnson and Rev. Samuel Wilson were appointed to officiate at the installation, which occurred on the 29th of June, 1841. This relation continued up to April 11th, 1849, when, at the request of the pastor, it was dissolved, that he might give his whole time to New Providence Church. Being thus left vacant, the church of Jefferson united with Waynesburg Church and was stately supplied for some time by Rev. J. Y. Calhoun, but again became vacant and had only occasional supplies.

In 1854 application was again made for part of the time of the pastor of New Providence Church, who consented to become

Stated Supply and continued to serve in this relation till May, 1866. The whole period of service there, including his pastorate and term of supply, was about twenty years.

In 1870, Rev. Asahel Bronson, D. D., then serving the church of Waynesburg, became Stated Supply part of his time. Dr. Bronson continued to supply that church for some three years. He was succeeded as Stated Supply by Rev. John W. Scott, D. D., in 1874. His term of service was about seven years. Being one of the Professors of the College at Jefferson, the Dr. was accustomed to preach only on alternate Sabbaths, which, at his advanced age, he found to be as much as he could well do.

The cemetery ground and the lot on which the church in Jefferson stands, were conveyed by deed of Mr. Thomas Hughes, an old residerter of that place, to trustees, for the use and benefit of the Presbyterian congregation.

The building occupied by worshipers in 1839 was a clumsy, antiquated frame, with one door in the side and a broad aisle leading to the pulpit, in front of which there was a stove, only about four feet distant, the steam of which, when heated, was little less than suffocating to the speaker. As nearly as I can remember, the dimensions of the house were 25x30 feet, with upright seats, some of which were claimed as the property of occupants. In this house, trying to the flesh, they continued to worship for several years, when at the urgent request of the pastor, it was torn down and the present neat and comfortable brick building was erected at a cost of about \$1,100.00. It is some 30x35 feet and stands upon a solid rock. Not a few of the worshipers, we trust, who once gladly made it the place of their resort, have long since been translated to seats in the upper temple.

During Mr. McClintock's ministrations at Jefferson, there were sixty additions, forty-eight on examination and twelve on certificate.

In Dr. Bronson's time six were admitted on examination and in Dr. Scott's time twenty on examination and eight on certifi-

cate, making altogether ninety-four. Mr. McClintock's baptisms there were: infants, twenty-eight; adults, twenty-five; making fifty-three; other baptisms, fourteen; total, sixty-seven. The marriages solemnized were eleven. Deaths during his time and the time of others, thirty-eight. Dismissions, twenty. Left without certificate, ten.

During Dr. Scott's ministrations, contributions for benevolent objects, in seven years, as reported on the minutes, were \$151.00. What may have been done during the ministry of others is not reported in the sessional records and cannot now be stated.

For many years there has been a Sabbath School in connection with the church; also a Ladies' Missionary Society. At present, however, the latter, we think, has been disbanded.

From the foregoing narrative, it will be seen that the Jefferson Church has at no time been in a flourishing condition. To this result, inconstant supplies and other causes have doubtless contributed. Probably not more than twenty members can now be counted as enrolled. The present elders comprise Mr. James Eaton and Samuel Braden.

One of the former elders, Charles Gilland, made a donation to the church for the support of the Gospel of the sum of \$1,000.00 and Mary Gilland, his sister, left a legacy of \$500.00 for the same purpose, the interest only to be used.

We omitted to state in the proper place that Rev. Wm. McClintock Eaton, one of the sons of Jefferson church, in the year 1884 served the church as Stated Supply several months. In his time, two persons were, on examination, admitted to membership. At sundry times additions were made to the eldership.

In 1843, David Bell and Wm. Cree, having been chosen, were, on the second Sabbath of September, ordained and installed. November 22, 1858, Charles Gilland and Thomas Scott were added to the number. Again, January 28th, 1872, James Gilland and James Eaton were inducted into the office of ruling elder. Afterward Samuel Braden was elected, having previously been ordained to the office.

## NEW PROVIDENCE.

BY REV. JOHN M'CLINTOCK.

The locality of this church is said to be the oldest settled west of the Monongahela river.

In his secular history of southwestern Pennsylvania, the Hon. James Veech says: "Of its river border, that formed by the Monongahela was the soonest settled; and of this, that portion which after 1767 was found to be in Pennsylvania was the earliest. This was the settlement on Muddy Creek, in (now) Greene county, spreading out northwards toward Tenmile and southwards towards Whiteley Creeks. Like the early settlers in corresponding parts of Fayette county, they had come mostly from the Potomac borders of Maryland and Virginia, the Kittatinny Valley, a few from the Nursery and some from Ireland. John Armstrong's, where Rev. Dr. McMillan preached his second sermon in the West, was on Muddy Creek, and in that vicinity is the oldest Presbyterian church in Greene county, for a while the only one. Mr. Armstrong was, doubtless, an acquaintance of Dr. McMillan. Lower down the river in choice locations and up its large affluents, settlements were easily formed. Old Virginia had for a long time made a special business of persecuting the Baptists. Hence, they took refuge on Muddy Creek, Whiteley and Tenmile, lower down on Pikerun and Peter's Creek, at an early day, when they were ministered to by Elders Corbley and the Sutton brothers."

In this beautiful valley, washed by the waters of the Monongahela, our Presbyterian forefathers sought for themselves a home amid the wild woods, set up their altars, planted the standard of the cross and began work for Christ. Theirs was a dangerous, as well as a difficult and laborious task. For many successive years these border settlements were subjected to trials and hardships, which none but hardy pioneers could well surmount. Besides enduring untold privations, they were annoyed

by a constant feeling of insecurity, arising from the stealthy and frequent incursions of the much dreaded Indian. On assembling for religious services, it was no uncommon thing for the men to carry with them their trusty rifles, ready for defense. If the culture and polish of those early times were less conspicuous and graceful than the present, the defect was more than compensated by a robustness which served largely to give power of endurance and stability of character, qualities indispensable in that formative period.

The early settlers were thus better able to breast the storm and bear the winter's severity when houses of worship were few and far between. In allusion to those early times, Doddridge, the author of "Notes on the Life and Manners of the Western Settlers," says: "It was no disparagement to them that their churches were the shady groves and their pulpit a kind of tent constructed of a few rough slabs and covered with clapboards."

Keeping in mind these things, we shall be better able to comprehend the situation and properly estimate the preliminary work done by our heroic ancestors and feel more sensibly our obligations to them for the precious heritage which, through their toils and prayers, has come down to us.

Prior to the year 1840 there are no available sessional records of New Providence Church, from which materials can now be gathered for historical detail. Up to that date the chief sources of information are fragmentary items gleaned from the records of the Presbyteries of Redstone and Ohio, together with oral statements, the most reliable that could be obtained from persons living and connected with the church.

At the organization of Redstone Presbytery, in September, 1781, Muddy Creek congregation, jointly with the South Fork of Ten Mile, made application for supplies. Being then recognized as a church, its informal organization seems to have been several years before that date. On the records of the Presbytery, it is distinguished by the two names, Muddy Creek and New Providence. It has also been popularly called the Glade's Church. As appears from the Presbyterial records for several successive years, Revs. James Power, John McMillan, Thaddeus

Dodd, James Dunlap, Joseph Patterson and John Brice, a licentiate, were appointed supplies.

April, 1789, New Providence Church united in a call with the South Fork of Tenmile for the ministerial labors of Rev. James Hughes, which he declined to accept.

From September of the same year, till some time in 1790, licentiates John McPherrin, John Brice, Robert Marshall and Revs. James Dunlap and James Hughes, officiated as supplies. They were succeeded by Rev. Robert Finley, a minister from North Carolina.

In 1791 Rev. Jacob Jennings became a member of Redstone Presbytery and was appointed to supply New Providence Church part of his time. April 17th, 1792, this church united with Dunlap's Creek in calling Mr. Jennings to the pastorate. In this relation he continued five and a half years and was then allowed to devote his whole time to the church of Dunlap's Creek. Of the fruit of his labors here no record is extant.

By order of the Synod of Virginia, of which the Presbytery of Redstone was an integral part, the latter, in 1793, was divided and the Monongahela river was made the boundary line between it and the new Presbytery of Ohio. By this division New Providence Church was placed under the supervision of the latter Presbytery.

In October, 1798, permission was given to New Providence to join with Union (now Kent) Church and also George's Creek, to put in a call for the labors of Mr. James Adams. On accepting the call, Mr. Adams was ordained and installed pastor in October, 1799. After serving in this relation two and a half years, Mr. Adams was released from the charge of New Providence Church. Of his ministerial success we are unable to speak.

October 20th, 1802, this church united with that of Jefferson in asking for Mr. Cephas Dodd as supply for one year, but for reasons not given in the minutes of Presbytery, the request was not granted. About this time this western region was visited with a gracious baptism of the Holy Spirit. Tradition says it extended to this church, accompanied by the usual bodily affections. October 19th, Mr. Cephas Dodd was appointed to

supply for one year the united congregations of New Providence, Jefferson and Ruff's Creek the whole of his time and order was taken for his ordination at the next meeting of Presbytery. After his induction into the ministry, Mr. Dodd was married to Miss Ruth, daughter of James Flenniken, one of the ruling elders of this church.

On closing his ministry here, he became the honored successor of his father, Rev. Thaddeus Dodd, in the pastoral charge of the churches of Upper and Lower Tenmile. At this juncture, New Providence Church seems to have been left vacant for several years. In the Presbyterial records it is stated that on the 20th of October, 1807, a call was presented by the united congregations of New Providence and Jefferson, for the ministerial labors of Mr. Moses Allen, of which he declared his acceptance, and on the 24th of the December following he was ordained and installed, in which services, Rev. Boyd Mercer preached the sermon and Rev. A. Gwyn presided and delivered the charges. Mr. Allen was son-in-law of Rev. John McMillan and is said to have been an able preacher. In this field he remained nine years and was then dismissed to take charge of the church of Raccoon. His successor in this church was Rev. Boyd Mercer, who, in April, 1818, was appointed Stated Supply for one year. He seems not to have attained much distinction in the ministry.

After remaining vacant for some time, in October, 1820, this church, in union with that of Jefferson, obtained as a supply, Rev. George Van Emmon. On the 18th of April, 1821, a call from said churches for the whole of Mr. Van Emmon's time was given to him, and being accepted, he was installed on the Monday following. The Rev. William McMillan preached the usual sermon and the Rev. Matthew Brown presided and delivered the charges. By order of the Synod of Pittsburgh, in 1825, Mr. Van Emmon and his charges were set over from the Presbytery of Ohio to that of Redstone. For the term of fourteen and a half years, Mr. Van Emmon continued to sow in this field the precious seed of gospel truth. His social qualities and evangelical preaching commanded the esteem and approval of his people. On resigning his charge here, April, 1835, Rev. James Baber,

from Eastern Virginia, succeeded him in October, 1835, ministering as Stated Supply for two years. This church then became vacant and was occasionally supplied by Revs. Guthrie, Gillett, Henry, Bristol and Davis, and by licentiates Joseph H. Chambers, John M. Smith and William McMichal.

#### RULING ELDERS.

Of the ruling elders of New Providence Church the first set comprised James Flenniken, John Armstrong, John Crawford and John Flenniken. The first mentioned was esteemed as a pillar in the church and ceased not to command the respect and confidence of his associates and neighbors. In the spring of 1802 he was a commissioner to the General Assembly. He died, August 25th, 1823, aged seventy-six years.

John Armstrong was a fair representative of the Scotch-Irish type of religion. Tenacious and firm in his adherence of accepted principles, his predilections were strongly in favor of the old paths and his mind firmly set against innovation upon established forms and usages. Having served the church acceptably for many years, he at length laid aside the badge of office for the crown of life.

For lack of information, we cannot speak of John Crawford with certainty, either as to his Christian attainments, his term of service in the church, or of his ascension to join the sacramental host in Heaven.

At an early period in the history of this (Greene) county, Elder John Flenniken came from North Carolina and permanently settled in this locality. Prior to his immigration, he was a member of the convention, which met at Charlotte, in the county of Mecklenburg, on the 19th of May, 1775. He was also a signer of the famous Mecklenburg Declaration of Independence adopted by that convention, from which Thomas Jefferson drew some of his glowing, patriotic sentiments, embodied in the one adopted in 1776. From this county Mr. Flenniken once was honored with a seat in the Legislature. For a number of years he was also an Associate Judge. Being twice married, he was the father of a numerous family, one of whom, Robert P., was a leading member of the House of Representatives, a Minister to Den-

mark and a Territorial Judge. Hannah, his daughter, became the second wife of the Rev. Asa Brooks, pastor of the churches of French Creek and Clarksburg, West Virginia. Mr. Flenniken died at an advanced age crowned with many honors and blest with a hope full of immortality.

As successors in office, Andrew McClelland, Henry Jennings, Robert Morrison, Josias Lowrie, William McClelland and Samuel Harper are worthy of mention.

In this community Mr. Harper was a prominent member. He was son-in-law of Dr. John McMillan, having married Mrs. Jane Moorhead, then a widow. Mr. Harper is spoken of as having been a very hospitable and worthy citizen, once honored with the Sheriffalty of the county. Of the character and standing of his associates in the eldership, we are unable to speak, as no available materials are at hand.

David, father of Hon. James Veech, having served as an elder in this church for a number of years, in 1832 removed to Dunlap's Creek Church and afterward to Uniontown, where he became a member of the session of that church and where he died in the eighty-fifth year of his age. Before leaving New Providence Church, Mr. Veech gave in marriage his only daughter to Rev. Joel Stonerod, then pastor of the church of Uniontown.

#### OTHER ITEMS.

In this connection certain historical items may be now introduced. The exact date of the first house erected by New Providence congregation cannot now be determined. Tradition says it was a log structure, located about a quarter of a mile distant from the present building. In that house of primitive style, among others who proclaimed the Gospel, was the distinguished Dr. Ewing, of Philadelphia, while on his tour as one of the Commissioners to locate the Mason and Dixon's line, in the year 1784. The ground on which stands the present edifice was purchased from John Crawford, on which was erected a log building, 30x35 feet. In this house the congregation worshiped for more than a quarter of a century. In describing the building, Hon. James Veech says: "When we first began to attend church

and during all our residence there, the building was an old log one, in which I have listened to long sermons in the winter, without fire. It was an open house, two stories, no floor aloft and the windows often broken." In the year 1836 this old uncomfortable house gave place to a new brick, 43x53 feet, at a cost of some \$1,500. A brick church of similar dimensions, in the year 1852 was erected in the village of Carmichaels. The cost of the ground, house and fixtures was some \$2,300.

#### ENDOWMENTS.

By will of William Hale, bearing date, April 1st, 1803, this church became legatee to a farm of 130 acres. To the trustees possession was given, March 31st, 1804, by the executor, Joseph Brant, at which time one year's rent of \$80 became due, payable in "good whiskey" at forty cents per gallon. In this era of advanced temperance sentiment, the trustees could not be induced to risk their reputation, by contracting for the payment of rent in whiskey, either good or bad, as a means to procure material aid for the support of the ministry and for other purposes.

#### TRUSTEES.

From an early period the finances of this church have been managed by a Board of Trustees appointed by the Legislature in 1804. With few exceptions these men have passed away. For their work's sake they deserve to be held in grateful remembrance. Theirs has been a work not only gratuitous and responsible, but oftentimes perplexing, demanding much thought, wise counsels and forecast.

#### RULING ELDERS OF 1839.

At the begining of the present pastorate, the ruling elders were six in number. They were men high in reputation in the community, men of integrity and moral worth, men of piety and large influence.

Of John Rea, Sr., it may be said his religious character was strongly marked by tender devotional feeling. Under the preaching of the word he was often seen in tears and could seldom lead in social prayer without evincing strong emotion. In 1836 he was Commissioner to the General Assembly in Pittsburgh, prior

to the disruption of the church. He died in hope, November, 1847.

Daniel, son of Hugh Stephenson, was a man of exemplary character, a regular attendant on the public means of grace in summer and winter, although living some seven miles distant from the church. His translation to the better land was preceded by a long series of afflictions, which he bore with commendable submission. He died trusting in the merits of the Redeemer, September, 1856.

George Davis, early indoctrinated in Bible truth and firmly adhering to his religious convictions, shared largely the respect and confidence of both pastor and congregation. Unostentatious and without guile, he sought to please God by a life conformable to his will. He fell asleep in Jesus, November, 1861.

William was the son and successor in office of John Armstrong. From choice and sympathy he was in full accord with the church in which he had his birth and training. Naturally he possessed, in a high degree, those domestic and social qualities so well suited to please and ingratiate. A lover of hospitality, his house was ever open for the entertainment of guests. Few excelled him in the kindly greetings he was wont to give to a large circle of acquaintances and friends. Presbyterial and Synodical meetings were to him occasions of special interest and enjoyment. Supported by the gracious assurances of the Master, he departed this life, December, 1861.

Henry was the son of Hugh Barclay, an early settler and representative in the Legislature from this county. In his official life Elder Barclay possessed largely the esteem of the congregation and of the members of session. In the spring of 1858, he, with his large and interesting family, emigrated and became a resident of Iowa.

Elder Charles Swan, of English ancestry, was the son of Charles, one of the early settlers on Muddy Creek. Prompt, conscientious and exemplary, he ruled well, both in his own and in the house of God. For twenty-eight years he was a member of the Board of Trustees and as treasurer, did much to keep the finances of the church in a good condition. On three of his sons

the mantle of the eldership has fallen. To the regret of his many friends, Mr. Swan removed to Ohio, where he closed his useful life.

#### SKECH OF THE PRESENT PASTORATE.

At a meeting of the Presbytery of Washington, in June, 1839, a licentiate of that body had just obtained permission to itinerate beyond its bounds. His face was set westward and his purpose formed to pitch his tent somewhere in the widening missionary fields then open in the new States and territories. Before taking leave of Presbytery, however, a fellow licentiate, Mr. John M. Smith, appeared, and through his urgent solicitation, the present writer, with some hesitation, was induced to visit this field. On the first Sabbath of July, 1839, he delivered to the church of New Providence, his first message, from 2 Cor. 9:15. After preaching some two months as supply, a unanimous call for two-thirds of his time, on a salary of \$300 was made out, moderated by Rev. Joel Stonerod. The call having been duly accepted, January 15th, 1840, was fixed as the time for ordination and installation. Rev. A. G. Fairchild was appointed to preach the usual sermon and Rev. Joel Stonerod to preside and deliver the charges. The other third of the pastor's time was to be given to the church of Jefferson, on a salary of \$100. This arrangement continued until the spring of 1849, when at the pastor's request, he was released from the charge at Jefferson, with a view of giving his whole time to New Providence Church, with a promise of \$350 salary and permission to preach on alternate Sabbath evenings at Greensboro.

January 14th, 1848, Paul Rea, John N. Flenniken and William Crawford were added to the eldership. After serving in this office ten years, Mr. Flenniken emigrated and made his home in Iowa. Mr. Crawford, after twelve years acceptable service, rested from his labors and entered into rest, May 19th, 1860.

#### MEMBERSHIP.

The enrolled membership of this church in 1839 numbered fifty-five, of whom sixteen were males and thirty-nine females. Since that date there has been a steady, though moderate growth, by accessions, mainly on profession. At the close of the first

decade there were fifty-eight additions; in the second decade, ninety-five, and during the third, seventy-one. In the mean time our membership has been greatly depleted and our moral and pecuniary strength annually diminished by deaths and removals. Since January, 1848, two additional sets of elders have been invested with official authority. These were Solon B. Swan, John Rea and Thomas L. Cummins, December 12th, 1858; also, February, 1873, Ralston Williams, Aaron Gregg and Samuel Bunting. Mr. Cummins, after serving many years with much zeal and ability, together with his large, intelligent and well trained family, left us and became a resident of Des Moines, Iowa. Ralston Williams, also, after a brief term in the eldership, left this for another church in Monongahela City.

For many years in its official acts the session of this church has had the good fortune to harmonize. With few exceptions, church members have also been careful to study the things that make for peace.

Until the spring of 1873, New Providence Church never sustained a separate and independent existence. From its earliest recognition, it had a connection with Dunlap's Creek, George's Creek, Ruff's Creek, Tent, Jefferson and Greensboro. While Jefferson made part of the pastoral charge, there were in that church fifty-three additions. The members at Greensboro were mainly connected with New Providence and so continued until June, 1867, when, by order of Presbytery, they became a separate organization, with a membership of thirty-eight, increased to fifty in 1873.

#### BEQUEST.

In October, 1866, a bequest of \$500 came into the hands of the trustees from the estate of Alexander Davidson, Captain of Company F, of the Eighth Pennsylvania Cavalry. This bequest was applied in 1867 to the repairing of the two houses of worship belonging to the congregation.

#### BENEVOLENT CONTRIBUTIONS.

During a period of thirty-seven years contributions were as follows: For Home Missions, \$866; Foreign Missions, \$1,402; Education, \$1,436; Publication, \$147; Church Erection,

\$404; Ministerial Relief Fund, \$267; Freedmen, \$155; Sustentation, \$30; making an aggregate of \$4,697.

For several years the plan adopted by the session for raising money for benevolent objects, is that of districting the congregation and appointing collectors to receive the offerings at specified times, usually every two months.

For contingent expenses Sabbath collections are taken up. And for the payment of the pastor's salary, voluntary subscriptions are secured.

In commemoration of the reunion of the Old and New School branches of the Presbyterian Church, the General Assembly recommended the raising of a five million fund. To this fund this church contributed the sum of \$550, about one-half of which was expended on home objects.

#### RELIGIOUS MEANS AND OBSERVANCES.

Besides the usual Sabbath services, the weekly prayer meeting, family religion and Christian education have received a measure of attention. Many of the children and youth in years past were encouraged to memorize and recite the Shorter Catechism. For these recitations copies of the Bible were donated.

#### PASTORAL WORK.

In summarizing the pastoral work done in the congregation from 1839 to 1887, the following items may be reported, including a period of forty-eight years:

Sermons delivered, not including addresses and lectures, 4,540. Additions on profession and certificate, 400. Baptism of infants, 159, and of adults, 102; total, 261. Members dismissed to other churches, 125. Removed without certificate, stricken from the roll and dealt with by the session, fifty-eight. Deaths, eighty. Present number, 105.

#### TEMPERANCE.

Most of the members of this church for many years have been pledged to total abstinence from all intoxicants. Members of the Sabbath School, also, of proper understanding, are encouraged to thus pledge themselves. A member who for some

time embarked in distilling was suspended. Others known to drink to intoxication have been disciplined.

#### CO-OPERATION OF LADIES.

As helpers in beneficent work in the interest of the church, the lady members have been greatly useful. In their social meetings for prayer and other purposes and in their private devotions and missionary efforts, they have done much to encourage the pastor and to strengthen his hands. In June, 1872, the ladies organized a Missionary Society, the second formed in the bounds of the Presbytery. This society meets monthly for prayer, conference and other objects in the interest of the cause and does much to swell the contributions to the cause of missions.

#### SABBATH SCHOOL.

In the department of church work the Sabbath School holds an important place. It is matter of regret that in the schools of this church but few materials have been preserved for historic details. Of the exact time of organization there seems to be no existing record. It is supposed to be one of the earliest schools, as to organization, in the county. For a considerable time after its formation, the method of instruction comprised Bible reading, reciting Scripture, Hymns and the Catechism. In some instances large portions of Scripture and sacred poetry were memorized.

Since the erection of the church in Carmichaels, two schools have been in working order. Both are regularly supplied with the periodicals of the Board of Publication. By contributions raised in the schools, the publications are paid for.

#### ADDITIONAL ELDERS.

On the eighth day of August, 1880, Mr. Josiah H. Rea and Mr. Ellis B. Bailey, being duly elected and having signified their acceptance of the office, were ordained and installed ruling elders.

As a church, God has given to us many proofs of his paternal favor. In a spiritual point of view, he has fulfilled his pledge to the children of the fathers, favored as they are with the means of grace and with a place in Israel.

Though it is not our joy to speak of any powerful and extensive revival, yet upon us mercy drops have occasionally fallen and seasons of refreshing and ingathering have marked our progress. These tokens of the divine favor have nerved us for toil in the vineyard and cheered us in our pilgrimage. When the Lord cometh to write up the people, it will be found that this and that man were born in Zion. On various occasions, besides quickening the zeal and imparting fresh vitality to the membership, accessions of ten, twenty or more have served to swell our ranks. A survey of the past may well beget serious reflections. The fathers and mothers in Israel, where are they? Active once in laying the foundation for the church's growth, long since their mortal remains have been laid to rest in the adjacent cemetery. From their lowly resting place, a voice silent, though eloquent, seems to say to us: "Whatsoever thy hand findeth to do, do it with thy might."

Recalling past historical details may serve also the end of prompting to humility. Unlike others we could name, this church has done little towards furnishing the Gospel field with laborers. Of the youth who became pious under former pastors, we can point to no one in the ministry. And since the beginning of the present pastorate, though several young men received a college education, only two members of this church have entered the ministry—Hugh Aretas Barclay and John Calvin McClintock. The former of these is no longer enrolled among the ministers of the Gospel. This fact is humiliating and calls for serious thought. That this review may serve to strengthen the bonds of Christian brotherhood and lift us up to a higher plane of personal consecration is the earnest prayer of the author of these lines.

#### SUPPLEMENTARY.

On September 8th, 1876, New Providence Church held a centenary meeting which proved to be an enjoyable occasion. At the hour of 10 o'clock, A. M., the congregation convened and was organized by the election of Paul Rea, as President; S. B. Swan, as Vice President and John Armstrong, Secretary.

After prayer by Rev. Francis Downey, a Baptist minister,

the congregation sang the Coronation hymn. The pastor then stated that Rev. Joel Stoneroad, who was expected to be present, could not attend. A letter was read from Hon. James Veech, who had been invited, expressing regret that he could not be present.

Rev. J. C. McClintock, pastor of the Presbyterian Church, of Burlington, Iowa, read selections from the Scriptures. Hymn 647, of the Hymnal, was now sung, after which the historical discourse prepared by the pastor was delivered, at the close of which the choir sang from "Pure Gold" the good old way.

Revs. McClintock, son of the pastor, H. O. Rosborough, John Huston, of the M. E. Church and W. S. Danley, of the C. P. Church, being called on, entertained the audience with reminiscences and appropriate remarks.

#### ADDENDA.

In the year 1882, the congregation took down and rebuilt the church in the country on a more eligible site, at a cost of about \$1,500.

The church in Carmichaels has also been rebuilt in modern style and neatly refurnished at a cost of some \$2,500. At the rededication in April, 1887, Revs. M. C. Bailey, and Dr. James I. Brownson and Dr. James Dinsmore, classmates of the pastor, were present and took part in the services.

Of the members in communion in 1840, only three are now on our roll as survivors.

The marriages solemnized number 207.

The pastor is now in his forty-ninth year of service in this congregation and is hopeful of doing still further service for the Master, to whom he is greatly indebted and to whom be all the praise for any good accomplished.

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## GEORGE'S CREEK.

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BY REV. H. O. ROSBOROUGH.

The congregation of George's Creek was collected by Mr. James Power, a licentiate of the Presbytery of New Castle, who

visited this county in the spring of the year 1774. There is no one living, perhaps, who knows when the first sermon within its bounds was preached. It is presumed, however, that at least three years before the Declaration of American Independence was made there was Presbyterian preaching in the neighborhood; for the lot of ground on which Mt. Moriah Church is erected was conveyed to the Presbyterians by Joseph Caldwell in the year 1773. The same year a small log church was commenced and this is known to have been the first house of worship built by any denomination within the limits of what is now Fayette county, Pa. The house and location were called Mt. Moriah, but the people worshiping in it were called the congregation of George's Creek. After standing about half a century it was so far decayed as to be no longer fit for occupancy; it was removed and near its site a school house was built which long served as a place for regular preaching. Finally, in the year 1858, the school house becoming unsuitable for the size and convenience of the congregation worshiping there, the third and present house, on the same ground, was built at an expense of \$1,100, and on the 3d of March following, it was free from debt, dedicated to the worship of the triune God. About ten years after the first preaching at Mt. Moriah, the members of Presbyterian families on the north side of the creek had so far increased that Presbytery granted them as many supplies as were granted to Mt. Moriah, and this part of the congregation was called Lower George's Creek and the old place Upper George's Creek. Mr. Power returned east of the mountains in the fall of 1774, and having received ordination from his Presbytery, finally, in 1776, removed with his family to this county and took up his residence on Delap's Creek, now called Dunlap's Creek. Here he remained about two years and extended his labors over the greater part of the territory now embraced in the counties of Westmoreland and Fayette. At this time the principal Presbyterian families on George's Creek were the following, viz.: Henry Robison, Joseph Caldwell, David Frame, Robt. Ritchie, Wm. Hill, Robt. McClain, Theophilus Phillips, Sr., Philip Dils, Sr., John Hill, John Pollock, James Barclay, Thos. Ramsay, Enoch Abraham,

Paul Laish, Jas. Cross, Henry Jennings, John Wilson and George Wilson, from whom George's Creek and George's township receive their names. In 1778 Mr. Power removed to Mt. Pleasant, but continued to supply occasionally at George's Creek, as did also the Rev. James Dunlap, afterward settled at Laurel Hill.

In 1781 the Presbytery of Redstone was constituted by the Synod of New York and Philadelphia and held its first meeting at Pigeon Creek in the fall of that year. From that time the congregation received occasional supplies from the Presbytery. The church was not regularly supplied until the year 1788, when the Rev. James Finley, by appointment of Presbytery, ordained to the eldership, Henry Robison, Jas. Caldwell, David Frame, Robt. Ritchie, Wm. Hill and Robt. McClain. The number of communicants was now about fifty. Among the supplies which at that period were sent them by Presbytery we notice the names of Thaddeus Dodd and John Brice.

In 1789 the people of Lower George's Creek purchased a lot of ground of Richard Brown and erected a log building about twenty feet square, which they occupied as a place of worship in the winter. In the summer, in pleasant weather, they held their services in the grove. In the following winter they united with Dunlap's Creek in presenting a call to Rev. Samuel Porter, which he declined in favor of one from Polk Run and Congruity.

In the fall and winter of 1790-'91 they were regularly supplied by the ministrations of the Rev. Robt. M. Finley, who had recently come from South Carolina. He introduced Watts' version of the Psalms, in consequence of which, some of the congregation, among whom were 'Squire Ross, Thos. Ramsay and James Cross, withdrew and connected themselves with the Associate Reformed Church. Mr. Finley soon afterwards removed to Kentucky, where having been suspended from the ministry for intemperance, he joined the Methodist Episcopal Church.

In 1791 the congregation north of the creek enlarged their church lot by a purchase from Isaac Phillips, Sr., and set about erecting a frame meeting house 48x36. This was not finished for a long time after; standing so long the people called it the "Old Frame." From this time the congregation enjoyed the

visits of more frequent supplies, among whom were Wm. Swan, Geo. Hill, Thos. Marquis, Boyd Mercer, Jacob Jennings, Thos. Moore and David Smith. In the year 1816, this building, which had become quite untenantable, was thoroughly repaired and partly renewed at an expense of near \$1,000. About this time Alex. McClelland attempted to alienate the property from the congregation, but was defeated by A. Oliphant, Philip Dils and J. W. Nicholson, who succeeded in perfecting the title to the Presbyterian church. Again, in 1836, the house was repaired at a cost of about \$600. The pulpit was at this time changed from the west side to the north end, closing the door at the north end and still leaving the doors at the south end and east side. Finally, in 1865, this house was again repaired, at a cost of \$1,100. The house was now for the first time plastered, the pulpit was lowered and the door in the east side closed up, leaving the double door in the south end and making the house more comfortable than at any period of the seventy-four years of its existence; and this arrangement remains to this day, July, 1887. The early supplies were Dr. J. Power, Dr. John McMillan, Thaddeus Dodd, John Brice, James Hughes, Joseph Patterson, Jas. Dunlap, Jos. Smith, John McPherrin, Sam'l Porter, Boyd Mercer, Robt. Marshall and Wm. Swan, who probably preached the first sermon at Mt. Moriah, or at least, in the neighborhood, George Hill, Thos. Marquis, Jacob Jennings, Thos. Moore, James Finley, &c.

The first pastor was David Smith. Presbytery met at George's Creek, August 20th, 1794, and ordained him pastor of George's Creek and Tent (the Tent at that time including Uniontown.) This relation was dissolved in the fall of 1797.

James Adams was the second pastor. He was ordained and installed at George's Creek, October 16th, 1799. His pastoral charge included New Providence and Tent, or as then called, Muddy Creek and Union. In 1808 he resigned George's Creek.

Ashbel Green Fairchild was the third pastor. In the fall of 1817, Mr. Fairchild, then twenty-two years of age, a licentiate of the Presbytery of Jersey, began preaching in this region, under the direction of the Western Missionary Society. In the following spring he was appointed supply, for one-half his time, and

in July, was ordained as an evangelist. For the first three years he supplemented his salary by teaching. When he came, the church numbered ten members, one of whom, Henry Jennings, was an elder. In 1822 Dr. Fairchild was installed pastor of the churches of George's Creek, Morgantown and Greensboro, with a salary of \$333.33. In 1827, he resigned Morgantown and Greensboro, and was installed over Tent one half his time at a salary of \$200. In 1829 there was a great revival in the George's Creek Church. Within one year eighty persons united with the church. On account of an attack of a disease of the lungs, Dr. Fairchild spent the winter of 1833 and '34 in the South and his pulpits were supplied by Rev. James McDougall, his brother-in-law. In 1836 his salary was raised to \$500, in consequence of a call he received to Pigeon Creek. In April, 1854, Dr. Fairchild resigned his charge of this church, having served it as supply and pastor for thirty-six and a half years. Dr. Fairchild remained pastor of the Tent church until his death, June 30th, 1864. On July 2d the four elders of Tent church deposited his body beside kindred dust in the cemetery, at Old Frame, Pa. On this solemn occasion a large assembly listened to a sermon by Rev. H. O. Rosborough and to an eloquent oration on the character of the deceased, by his old and much attached friend, Rev. Sam'l Wilson, D. D. Nine years after, Dr. F.'s. devoted wife was buried by his side. No man ever lived in this neighborhood who let his light shine more widely or more brightly. He was a profound classical scholar, a sound theologian, an impressive preacher, a dignified and influential Presbyter and a model Christian gentleman.

Hugh O. Rosborough, the fourth pastor, a licentiate of Washington Presbytery and twenty-seven years of age, commenced preaching in this church the last Sabbath of July, 1854. On the 5th of June, 1855, he was ordained and installed by Redstone Presbytery, with a salary of \$500. On this occasion Rev. Mr. Wallace preached, Rev. John McClintock charged the pastor and Rev. Joel Stonerod the people. During the last twenty-seven years Mr. Rosborough preached one-fourth of his time in adjacent churches, viz.: Four years at Mt. Washington, twelve

years at Springhill Furnace and eleven years at Greensboro. In September, 1872, the salary at George's Creek Church alone was increased to \$600. Old Frame, on north side of creek, was built in 1791. Mt. Moriah Church, five miles distant and on south side of the creek, also a frame, was built in 1859. Rosborough Chapel, in Smithfield, a brick building, was built in 1885, the house and ground costing about \$2,700. Also George's Creek Church has a part interest in the stone church at New Geneva and a part interest in the Frame church at Woodbridge town. A frame house, with seventeen acres of land attached was bought, March 31st, 1866, of L. S. Hough, Esq., executor of the estate of A. G. Fairchild, D. D., the same being the house of Dr. F. and the home of his widow, until it was sold for the sum of \$2,188. Members, who have become ministers, are the following: Revs. George Hill, John Crozier, John Wray, Jacob Pentzer, Valentine Pentzer, Wm. Hanna and Geo. L. Diffenbaugh. During Dr. Fairchild's pastorate 417 members were received. After deaths, dismissions, suspensions, &c., 118 members remained when he resigned. Upwards of 200 had been dismissed to other churches. During Mr. Rosborough's pastorate to date, July, 1887, 313 members have been received. About 175 are now living within the bounds of the congregation. On account of an attack of vertigo, March 14th, 1886, Mr. Rosborough was not able to preach for a year. He is now preaching occasionally, as health permits.

[And at this date, November, 1888, regularly, and with health almost, if not entirely restored.—EDS.]

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## LITTLE REDSTONE.

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BY REV. B. M. KERR.

This church was organized by the Rev. Jacob Jennings in a log cabin that stood close to where the Township Hall now stands. The year of its organization is uncertain. The author

of "Old Redstone," Rev. Dr. Joseph Smith, fixes its date in the year 1785. There is no evidence that this was the case. The year of its organization is supposed to have been 1797, although the loss of the early church records renders positive evidence upon that point unobtainable. For the same reason the names of the constituent members of the organization cannot be given. The first ruling elders chosen were Joseph Lyon, ordained about 1799, John Blythe and John Wells, 1805. Among those who served as elders in the early history of the church may also be mentioned William Steele, John Johnston, John Hazlip and David Hough, ordained, 1815; then John McKennan and Peter Umrickhouse, 1820; John Gormley and Wm. Forsythe, 1832; John Steele, Nicholas Baker and Jesse H. Duncan, 1836; Henry Barkman, 1853; William Hough, Joseph Wells and James Cummings, January 23d, 1858; Joshua V. Gibbons and Wm. Parkhill, April 9th, 1859; S. R. Nutt, Wm. F. Hough, John Reed and Henry Cook, July 5th, 1873, and Sam'l Wakefield, 1884.

Little Redstone Church was supplied with preaching by the pastors of Dunlap's Creek Church, and when Mr. Jennings ended his pastorate, Rev. Wm. Johnston took charge. During his term of service the organization of Little Redstone was discontinued and its members transferred to the Brownsville Presbyterian Church. In 1844 Little Redstone was reorganized by the election of William Steele, John Steele, John Blythe and John Wells, as ruling elders. A brick church was built in 1845, about a half mile north of the old location, William Elliott, William Forsythe and William G. Patterson being the building committee, and a burying ground laid out.

The Rev. Thomas Martin assumed the pastorate and remained until April 13th, 1852, when he was succeeded by the Rev. Robert M. Wallace, January 28th, 1853, and ordained and installed, June 15th, 1853. This relation continued until February, 17th, 1864.

The Rev. Joseph H. Stevenson followed, May 4th, 1864, and was ordained and installed, October 14th, 1864. On the 24th of April, 1866, Mr. Stevenson presented to the Presbytery a request from the two churches to be recognized as separate and

distinct organizations. The Presbytery acceded to the request, and constituted the elders residing in the bounds of Little Redstone Church, together with the pastor, as the Session of the Little Redstone Church.

After a pastorate of nearly four years, Mr. Stevenson resigned and was released by the Presbytery, April 29th, 1868. His successors to the present time have been, Revs. George Scott, Stated Supply, 1868; Robert R. Gailey, ordained and installed, June 11th, 1872; C. C. B. Duncan, installed, May 20th, 1880; J. T. Crumrine, installed, May, 1883, and B. M. Kerr, Stated Supply, April 17th, 1887. The present membership is about eighty-seven. The Sabbath School, under the efficient Superintendent, Mr. Wm. F. Hough, is kept open only during the summer season and is quite flourishing.

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## SOMERSET.

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BY REV. J. C. MELOY.

Somerset, the county seat of Somerset county, is one of the most beautiful towns in Western Pennsylvania. It is delightfully situated on a sandy knoll looking out to the east upon a fertile scope of country and a mile away to the west, upon the foot-hills of the Allegheny mountains. It is a very pleasant summer resort and is visited by a goodly number of people who desire a quiet resting place during "the heated term." The church here, was doubtless organized, near the close of the last century, probably in the year 1796, but by whom, or under what circumstances, is unknown at the present time, all the earlier records of the church having been lost in a disastrous fire which occurred in 1872. The name of Somerset appears for the first time in the minutes of Redstone Presbytery, in a list of churches asking for supplies, at a meeting held on the 18th of October,

1796. We infer from this record that the church was organized a short time before that, the Presbytery having failed to make any note of the fact. The congregation, probably, depended upon supplies, on up to the year 1817, as there is no evidence that a pastor had ever been settled among them before that time. The first record of a settlement is dated, October 21st, 1817, and reads as follows: "It was resolved to hold a meeting at Somerset, on the first Wednesday of December, at 12 o'clock, for the purpose of ordaining and installing Mr. Ross in his charge." At the October meeting "Mr. John Ross was examined on his experimental acquaintance with religion, theology, the learned languages and church history," and Presbytery sustained his answers as parts of trial for ordination. The meeting at Somerset was held on the 3d of December, with three ministers present, viz.: Revs. Francis Herron, James Graham and Thomas Hunt. After the propounding of the constitutional questions, Mr. Ross was ordained and installed. Mr. Graham preached the sermon and Mr. Hunt presided and gave the charge. This relation continued a little less than two years and in October, 1819, Presbytery granted the request of Mr. Ross to be released. After this there was a protracted vacancy, during which time the church resorted to its long accustomed plan of asking Presbytery to send supplies. An old member of the church affirms, that about the year 1827, Rev. Stephen Frontis, a Frenchman, was pastor for about twelve months, a fact not referred to in the minutes of the Presbytery. It is recorded, that at a meeting of Presbytery, held in the Congruity Church, on the 15th of June, 1830, "a call was presented to the Presbytery, from the congregation of Somerset, for one-half of the ministerial labors of Mr. S. Howel Terry, with the exception of every eighth Sabbath, in which they promise him all they can raise by subscription. A like call was presented from the congregation of "Genner," for the other half of Mr. Terry's labors, with a similar exception, in which they promised him \$120 per annum, it being understood that the balance of Mr. Terry's support would be furnished by the Board of Missions of the General Assembly." Mr. Terry accepted and was ordained and "installed as the regular pastor of the united con-

gregations of Somerset and Genner," July 7th, 1830. He continued pastor until the autumn of 1833.

About 1836 Rev. Robert M. Finley became pastor or Stated Supply and served the church for a number of years. In April, 1841, supplies are again appointed by Presbytery and so continued to be for sometime. His successor was Mr. Henry Davis, who took charge of the congregation about the year 1845 and continued one year.

He was followed about the year 1849, by Rev. Peter Haslinger, who was pastor for two years.

After this there appears to have been another long vacancy, ending with the short pastorate of Rev. B. F. Myers, in 1859. And now, once more, the supply system was adopted, and a number of young men, either from the seminary, or but recently graduated, filled the pulpit, among whom the names of Lyon, Agnew, Graham and Kuhn are still held in remembrance. Of these, Rev. Loyal Young Graham afterwards settled and continued to discharge the duties of the pastoral office for a period of five years, commencing with 1861. Mr. Kuhn was here for about one year, but was not installed. Rev. Henry Bain also supplied the church for one summer.

In 1870 Rev. Wm. Edgar became Stated Supply and served the church for a year and a half.

After this there followed three pastorates, viz.: Rev. S. S. Bergen, from 1876 to 1878; Rev. C. B. Wakefield, from 1880 to 1882, and Rev. C. C. B. Duncan, from September, 1882, to May, 1885. Since the release of Mr. Duncan, the church has been vacant, but is now earnestly seeking a pastor who shall go in and out before the people.

The first church building in which the congregation was interested was of stone, held jointly by the Reformed and Presbyterians. This arrangement was not satisfactory to either congregation and the Presbyterians sold out their interest to their neighbor for the sum of \$300. On the 1st of April, 1856, the congregation, through their trustees, Daniel Stahl and Andrew Stewart, bought a lot on Union street of G. B. Fundenberg, M. D., at a cost of \$450, on which a beautiful brick church, 36x52 feet was

built, at a cost of \$1,650, and dedicated, April 15th, 1857. This house was burnt in a disastrous fire, which fairly swept the town, on the 9th of May, 1872. Fortunately the congregation had an insurance of \$2,000 on the old building. With this and the liberal assistance of many friends, they began to rebuild in 1874, and in the following year had the pleasure of worshiping in a building which had cost them \$9,000. It is a beautiful structure, a model of neatness and architectural skill, and a credit alike to the congregation and town. The congregation has always been small but spirited, embracing many of the very best people in the community. Their Board of Elders are the following, viz.: Geo. W. Benford, Wm. Stahl and Geo. H. Love.

We close this imperfect history, secured mainly from the lips of an aged member of the church, whose memory has supplied the place of the records lost in the fire, with the last statistical report. The only explanation we make of it is, that the additions in the column "on examination" were received during a delightful season of grace in February, 1888. Elders, three; added on examination, seven; by certificate, two; whole No., thirty-five; adults baptized, three; Sabbath School members, sixty-five; Home Missions, \$5; Foreign Missions, \$5; Sabbath School work, \$4; Relief Fund, \$10; Freedmen, \$2; Sustentation, \$2; General Assembly, \$3; Congregational, \$127.

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## JENNER.

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The village of Jenner is a little hamlet on the northern turnpike in Somerset county, twelve miles north of the town of Somerset. When the first Presbyterian sermon was preached here, or by whom, is unknown. The records of Redstone Presbytery show that Mr. James Adams, who was licensed to preach at

Fairfield, April 20th, 1797, was appointed to preach at "Summer-set" on the fourth Sabbath of June following and at Quemahoning (afterwards called Jenner) on the fifth Sabbath.

Rev. John Ross was ordained and installed pastor of Somerset Church, December 3d, 1817. It is claimed that the ministers supplying Somerset also preached at Jenner. It is probable, therefore, that after Mr. Adams preached, the church was still dependent on supplies till the pastorate of Mr. Ross. When the organization took place we cannot tell. Mr. Ross' pastorate continued at Somerset, till October, 1819. Then was there at both places, doubtless, dependence on supplies for a long time. A venerable member of the Somerset Church says, that about the year 1827, Rev. Stephen Frontis, a Frenchman, preached for twelve months.

At Saltsburg, April 2d, 1828, Rev. Samuel Swan was appointed to administer the communion at Jenner and Rev. John H. Kirkpatrick to assist, and Rev. John H. Agnew to preach one Sabbath at discretion.

June 15th, 1830, Rev. S. Howell Terry was called to Somerset and Jenner, each place to have one-half the time, except every eighth Sabbath. Mr. Terry was ordained and installed on the 7th of July, 1830, and continued as pastor till the autumn of 1833.

In 1836, probably, Rev. Robert M. Finley became Stated Supply and continued till 1840, when supplies were appointed. In April, 1837, Somerset and Jenner are reported as having an addition of ten on examination, a membership of 120, six adults being baptized and twenty-seven infants. How many belonged to each church we cannot tell. In 1838 nine were added on examination and one on certificate, and the membership was 127. Fifteen children were baptized.

In October, 1842, the following resolution was adopted by Presbytery: "Resolved, That this Presbytery memorialize the Board of Missions in reference to the declining state of Presbyterianism in the churches in Somerset county and earnestly entreat said Board to locate in that county some efficient missionary, with a competent support, in hope that the cause of truth

and sound Presbyterianism may be revived and promoted." What the result of the application was is not shown by the minutes of Presbytery.

In 1844 the committee on Domestic Missions were instructed to aid Somerset and Jenner to the amount of \$150, in supporting some one whom they might obtain to serve them. Application was made for aid several times.

In 1848, April, Mr. Henry Davis a licentiate of the Presbytery of Hocking, was employed as Stated Supply for one year.

He was followed by Rev. Peter Hassinger, who continued two years or more.

After a long vacancy and dependence on supplies, Rev. B. F. Myers, licentiate, was duly ordained and installed as pastor, June 23d, 1859. This pastorate was brief, ending May 9th, 1860.

Messrs. Lyon, Agnew, Graham and Kuhn supplied for some time.

Rev. Loyal Young Graham became pastor in 1861 and continued for five years. Mr. Bain supplied the church for a season.

In October, 1860, Somerset and Jenner were set over to Blairsville Presbytery and continued in that relation till during the time when Rev. Mr. Edgar was Stated Supply, from 1870 to 1872. Rev. S. S. Bergen was pastor from 1876 to 1878; Rev. C. B. Wakefield, from 1880 to 1882 and Rev. C. C. B. Duncan, from 1882 to 1885.

Since that time this feeble vine has had but little of the cultivation so essential to its health and growth.

At one time there was a large Presbyterian community, embracing amongst others, the Duncans, Hanlins, Rushabergers, McMullins, Dennisons, Murphys, Howards, Landers, Coopers, Boyds, Griffiths, Barclays, &c. Nearly all these are gone and only a few members are left.

In the early day, a large log building stood about a mile east of Jenner, near the creek, called the "Log House." This was followed by a brick house in town, on the site of the present building. This second house gave place to the third, also of brick, erected and dedicated about 1871, and cost \$1,300.

Daniel Stahl, elder at Somerset, for many years attended communions at Jenner.

Abram Biesecker, one of the present session, was ordained in '71 or '72. Worth J. Picking and Wm. Klein were ordained and installed during the pastorate of Rev. C. C. B. Duncan.

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## TENT.

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BY REV. M. C. BAILEY, PH. D.

It is probable that the earliest Christians of this region worshiped in a sanctuary known as Union Church. It was located near the Morgantown road, on the land now possessed by Mr. Samuel Robinson. The location was then known as "the Catawba War Path." People came here to worship from Uniontown and the surrounding country. They were chiefly Presbyterians and Baptists. Some items of this account are disputed. Whatever may be the exact history, it is certain that the Presbyterian body worshiped at a very early day at a place about a mile north of this. They came long distances, bringing their tents with them and remaining from Friday till Monday. A special tent was provided for the speaker and from this the place came to be known as the Tent, which name it still bears. It appears to have been called also for a long time afterwards the Union Church, probably on account of the old church, referred to above, bearing that name. The services held at the Tent seem to have been somewhat of the nature of the modern campmeeting. Services were had continuously from Friday till Monday. It appears that some of the worshipers were seized with "the falling sensation," as it was known in the South.

In 1780 the old log church on the Catawba war path was burned down and in 1791 or '92 a meeting house was erected at the present site of the Tent. It was a log structure, thirty-five feet square, had a gallery on three sides and a bird's nest pulpit on the fourth side.

So far as can be known, this church was organized about 1792 or '93. Previous to this time, members of the church living within the bounds of the congregation were connected with the churches of George's Creek and Laurel Hill. The Uniontown church was not organized till thirty years later. At the time of the organization the number of communicants was small. Three elders were ordained, viz.: James Orr, Joseph Hadden and John Bell.

In October, 1793, the church united with that of George's Creek in presenting a call for the ministerial services of Mr. David Smith, a licentiate of the Presbytery of Redstone and a son of the Rev. Joseph Smith. In 1794 he was ordained and installed pastor of these churches. He continued his labors here only about three years and a half, when he was compelled to resign, through failure of pecuniary support. He was a man of deep piety and respectable literary ability, and his sermons were rich and instructive, but his delivery was not engaging, nor were his manners prepossessing. The congregation was not greatly enlarged during this short period of his labors.

During the summer of 1798 the church was visited by Mr. James Adams, a licentiate of Redstone Presbytery. After a short acquaintance with him, the people were so well satisfied with his ministrations, that in October following, they united with the churches of George's Creek and New Providence, in calling him to be their pastor. After some delay, he was in October, 1799, ordained and installed pastor of these congregations. He served this church till the year 1814, when he removed to Ohio. Mr. Adams was a man of piety and unassuming manners, but his delivery was not good and he attracted few to the house of God who did not love religion for its own sake. He ordained Samuel Salisbury and Hugh McClelland elders and received and installed Benjamin Laughead.

There is now a long vacancy, during which time the church is left in a very destitute condition. But few supplies could be granted by Presbytery.

The Rev. James Dunlap, during a short residence at New Geneva, preached frequently for this church.

In 1819 the Rev. Wm. Wylie having accepted a call and settled in Uniontown, the Tent congregation obtained one-fourth of his time as a Stated Supply, which they continued to enjoy till his removal in 1823. Mr. Wylie's preaching was of a very popular cast and under his ministry the congregation was strengthened and several accessions were made to the church. But the seed sown by his instrumentality afterwards yielded more abundant fruit than was visible during his ministry. Mr. Wm. Nixon was ordained an elder by Mr. Wylie in 1820.

The Presbytery of Redstone received under its care, April 21st, 1818, Mr. A. G. Fairchild, a licentiate of the Presbytery of New Jersey. Previous to this he had spent some time in missionary work, having been licensed by his Presbytery, April, 1816. On the 1st of July, 1818, he was ordained as an evangelist by Redstone Presbytery, then in session at Pittsburgh. We have been informed by one who heard the first sermon he preached in Fayette county, that the service was held in a private house, in the place known as Haydentown. Word had been sent out to come and hear the boy-preacher. He was very modest and at the close of the sermon was advised by a friend to take his eyes off the ceiling and look the people in the face. It is believed that he was characterized by this modest peculiarity all his life. April 21st, 1819, he was stationed at George's Creek and Greensboro, at a salary of \$175 for the half of his time. In July 2d, 1822, he accepted a call to George's Creek, Greensboro and Morgantown, for five-sixths of his time. The support promised was \$333.33. In October, 1823, he supplied the Tent one Sabbath. In April, 1824, he was appointed Stated Supply at the Tent for the one-sixth of his time. The following year one-fourth of his time was taken. He says, "down to this period no records had been kept of the church; it was, therefore, with some difficulty that the number of the communicants was ascer-

tained to be about fifty-two, of whom only six were free-holders." Among the number thus referred to, we find the name of Jane Watt, who died, October 16th, 1882, aged one hundred years, lacking one month. In 1825 a delightful refreshing was experienced, which resulted in the addition of thirty persons to the church on examination. Among the number were F. Hughes Oliphant and Jane C. Oliphant.

In 1826 Mr. Fairchild was installed pastor of the Tent for one-half of his time. The blessed results of the revival continued to be felt and we find among the number of conversions to the church, between the years 1827 and 1830, the names of James Snyder, Mary Snyder and Alexander Deyarman. In April, 1827, Mr. Fairchild asked leave to resign the charge of Morgantown and Greensboro. In October the request was granted and at the same meeting of Presbytery a call was accepted to labor at the Tent one-half of his time, the support promised being \$200. In 1825 Mr. Fairchild ordained John Core and Abraham Stewart elders; in 1830 he ordained Eliel Freeman; in 1831 received John Kennedy Duncan and in 1832 ordained Alex. Deyarman and Thos. Madden. Mr. Fairchild was settled over the Tent congregation, November 2d, 1827, for one-half of his time, by a committee consisting of Geo. Vaneman, who preached the sermon, and Wm. Johnston who gave the charge.

In 1830 and '31, there was another revival, which resulted in the addition of about fifty persons to the church. Still, Mr. Fairchild says, "the peculiar circumstances of this church prevent its becoming strong. In 1824, out of fifty-two members, only six were free-holders, and at present, among 152 communicants there are but ten. The greatest part of the members having no permanent abode and compelled to shift their residence, and thus the church loses the greater part of its increase."

Among those received by certificate in 1835, were Josiah S. Vankirk and Matilda Vankirk; by examination, January, 1838, Mrs. Ann Humphreys; May, 1841, Wm. Costead; January, 1843, Alfred Stewart; January, 1845, John Oliphant, Joshua V. Gibbons, and Humphrey Humphries.

The following elders were ordained or received by Mr. Fairchild: Benjamin Blackford, in 1834; F. Hughes Oliphant, in 1838; John Richards, Josiah S. Vankirk and Thos. Towle, in 1843; Wm. Pastoris and John T. Smith, in 1850 and at the same time, Samuel Duncan was received by certificate; Humphrey Humphreys, in 1857. Mr. Samuel Robinson was installed, November, 1880. It is worthy of note that Dr. Fairchild's last official act was that of moderating the session, August 15th, 1863, for the purpose of receiving Mr. Lewis Snyder into the church.

Mr. Fairchild was not long a pastor of the Tent before he began to preach at Fairchance. This he continued to do as long as he lived—Fairchance being regarded as a part of the Tent congregation. In 1845 the present church building was erected at Fairchance, chiefly through the liberality of Mr. F. H. Oliphant to accommodate Mr. Fairchild. In 1854, Dr. Fairchild resigned the charge of George's Creek, that he might devote the whole of his time and strength to Tent and Fairchance. This he continued to do till the event of his death.

The old log structure which was placed on the present site of the Tent in 1791 or '92, was replaced by a brick structure in 1832-'33, at a cost of about \$1,700. It is a sad fact, that two men, viz.: Elder Thomas Madden and Henry Dimond were killed in the work of removing the roof of the old log church.

Dr. Fairchild preached his last sermon in the Baptist church of Smithfield, May 22d, 1864, from the text, Song of Solomon, 5-16: "This is my friend." While preaching this sermon he was seized by his last illness, remitting fever. He died the last hour of June. An old scholar standing by his bedside at this time, exclaimed: "My Father, my Father, the Chariot of Israel and the horsemen thereof." The Rev. H. O. Rosborough, the successor of Dr. Fairchild in the pastorate of George's Creek and his warm personal friend, preached the funeral sermon, from Ps. 74-24: "Thou shalt guide me with thy counsel and afterward receive me to glory." The service was closed with an eloquent address by the Rev. Samuel Wilson, D. D., of Dunlap's Creek, a life long friend of the deceased. After these services, which were held in the Old Frame meeting house, the four el-

ders of the Tent, viz.: F. H. Oliphant, Humphrey Humphreys, John T. Smith and Alex. Deyarman, bore the precious dust of this great man to their final resting place.

Singular injustice has been done to the memory of Dr. Fairchild by the historians of Fayette county and of Redstone Presbytery. His worth as a man—his greatness as an author—his phenomenal work in the history of the church in this region, have all been overlooked, not to say slighted. In the Providence of God, Dr. Fairchild was raised up to beat back the tide of fanaticism and false doctrines, and well did he do his work. He was naturally modest and retiring and was almost forced into this position by his brethren. His works have an almost world-wide circulation and are of standard value. Dr. Fairchild, though slighted by history, is sustained in the hearts of his people and his friends. A professor of the Western Theological Seminary missing Dr. Fairchild from Synod that year and learning the cause, remarked: "The archer has been looking over the membership of this Synod and has selected the most shining mark for his arrow."

For a number of years the church was served by supplies and pastors who remained a short time. Among these were Rev. Messrs. Wycoff, Hench, Perkins, Dickey, Martin and Rogers.

On the morning of April 14th, 1878, the church was burned down, having taken fire from a defective flue. Every member of the congregation who came to church that morning was saddened in heart by the sight of the heap of ruins. This was a heavy blow to the church, which was weak already from deaths and removals of its members. Some predicted that the church would not survive this loss, but they did not know the spirit of the men to whose hearts the Tent was a sacred place. With characteristic promptness and energy they went to work to repair the loss. \$1,500 was raised for this work and we have as the result, the present neat and comfortable structure.

The building was rededicated on August 4th, '78, and the Rev. S. S. Bergen was installed pastor of the congregation at the same time. He continued to serve the congregation in this ca-

pacity until March, 1882, when the pastoral relation was dissolved.

In May, 1882, the Rev. M. C. Bailey, a member of the Presbytery of Carlisle, supplied the pulpit and received a call to serve this church, in connection with the churches of Fairchance and McClellandtown, giving the church the morning service of every alternate Sabbath, the remuneration for these services being \$300. Mr. Bailey accepted the call and assumed the work, June 22d, and in October 30th, of the same year, was installed by a committee, consisting of the Revs. H. O. Rosborough and A. S. Milholland. The winter following this installation the church experienced a delightful work of grace. December 2d, 1883, the following elders were ordained, viz.: Joseph Thomas, Chas. L. Smith and Sam'l P. Custead, and Jared Burchinal was installed at the same time with them.

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## McKEESPORT.

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BY REV. J. J. MC'CARRELL.

The town of McKeesport was laid out in 1795. The earliest record of Presbyterian services therein bears date of 1801. At this time commissioners from "McKeesport and vicinity," appeared before the Presbytery of Redstone and made application for the services of Rev. Boyd Mercer one half of his time. The Presbyterians of McKeesport united with people of like faith, in Pitt township (since Beulah Church), in supporting the Gospel. Mr. Mercer continued his ministrations as "Supply," at intervals, until 1822. To him belongs the honor of laying the founda-

tions of organized Presbyterianism in this vicinity. The first formal organization at this place, by the election of elders, was in 1819. The first house of worship was erected the same year. Until this time the congregation worshiped in different buildings, in the houses and on the "grounds" of the members.

After the close of Mr. Mercer's labors, the church enjoyed only occasional supplies for about two years. A call was then extended to Mr. Alexander McCandless, a licentiate of the Presbytery of Ohio, for his pastoral services for one-third of the time, the church of Long Run calling him for the remaining part. This call was accepted. Mr. McCandless began his labors in the "Fall" of 1824, and was ordained and installed over the united charge, April 20th, 1825. The membership of the McKeesport branch of his charge, at this time, seems to have been about thirty. During the pastorate of Mr. McCandless the church seems to have been materially strengthened, although the growth in the membership of this part of his charge did not keep pace with Long Run. At the close of this pastorate, in 1837, the roll of communicants numbered only fifty-two. Mr. McCandless was a man of marked ability, fine scholarship, strong convictions and builded well. He organized the Sabbath School work in the church. He may be said to have been the pioneer of the temperance movement in this community. He severely attacked the prevalent drinking customs and the destruction of grain in the still. The first organized temperance society in the community originated in the Presbyterian church during his pastorate in 1829.

The vacancy following Mr. McCandless' resignation continued about three years and a half, during which time the church was ministered to by Presbyterial and other supplies.

Rev. Mr. Buston, of the Presbytery of Ohio, served as supply during the winter of 1839 and 1840.

In April, 1841, the congregation called Mr. Wm. Eaton, a licentiate of this Presbytery for one-third of his time, the remaining part given to Round Hill. Soon afterward the pastoral relation was consummated and continued three years, terminating, April, 1844. During this pastorate the first church build-

ing was removed and the second, larger and more pretentious, was erected.

The vacancy created by Mr. Eaton's resignation continued one year. In September of this year (1844) Presbytery held its first stated meeting in this church.

In April, 1845, the church secured the services of Rev. Samuel Hill, of the Presbytery of Huntingdon, as Stated Supply for six months. At the end of that time a majority of the congregation desired his continuance. A respectable minority dissenting, Presbytery refused permission to employ him.

Through all these experiences the church enjoyed a measure of growth and prosperity. In 1846 the membership had increased to 105.

In October, 1846, Mr. Prosper H. Jacob, a licentiate of the Presbytery of Beaver, was employed as Stated Supply for six months. At the close of this engagement, he was called to the pastorate and ordained and installed, June 2d, 1847. For the first time the congregation enjoyed the whole of a pastor's services. This pastorate was fruitful in good works and substantial growth. The weekly prayer meeting was organized. The beneficence of the congregation was stimulated and developed. During the four years of this ministry the membership grew from 127 to 281. Discipline seems to have been faithfully administered and the truth ably defended against open assailants. This relation was dissolved, October 3d, 1851.

During the winter of 1851 and 1852 the church was served by Revs. Nathaniel West, Sr. and Jr. The former was called to the pastorate the following April. He entered immediately upon his work, but was not formally installed until May 2d, 1854. Dr. West, a veritable "Son of Thunder," came to the work well equipped in body and mind. A man of strong convictions and imperious will, he was often "a man of war." He would tolerate none who walked disorderly. His ministry was marked by the discipline of many offenders, often indicating zeal untempered by prudence and love. These frequent disturbances seem to have seriously affected the growth and spirituality of the church. Notwithstanding numerous accessions, the membership at the

close was less than at the beginning of his ministry. Yet he was instrumental in doing most valuable service. During his incumbency the third and present (1887) house of worship was erected. The people were soundly indoctrinated in the faith of the Fathers. The Sabbath School was reorganized and placed upon a more substantial basis. One sermon was substituted for the primitive double service on the Sabbath and other salutary changes were introduced. The fruitage of this strong but strange ministry will not be known till the "great day of final account." Dr. West's pastoral relation was dissolved, July, 1856.

The vacancy following the above dissolution was of short duration. Robert F. Wilson, a licentiate of the Presbytery of Huntingdon, was called to the pastorate, September 1st, 1856. Mr. Wilson was ordained and installed, November 20th, of the same year. The church, at this time, with a membership of 194, a commodious and substantial house of worship in the midst of a prosperous and growing community, was in a condition for doing great good. Mr. Wilson entered upon his ministry under favorable circumstances. His pastorate of nearly eleven years was marked by spiritual power and steady growth in every department of the church work. Three revivals occurred during his ministry. Besides these revival times, there were constant accessions as the months went by, making an average of about eighteen on profession of faith each year of his ministry, besides considerable accessions from other churches. At the close of this pastorate the membership was reported at two hundred and seventy. During these years, the benevolent enterprises of the church at home and abroad were systematically cared for. The records of this pastorate indicate a laborer conscientious and faithful, needing not to be ashamed, and through the divine blessing, a corresponding prosperity in the church. Those "troublous times" of the civil war were assigned to this incumbency. Some seventy-five of the sons of the church were in the army and navy of the Union. The clouds which hung oftentimes so heavy over the country at large, also gathered about this congregation of God's people. Under these clouds the sun of this successful ministry "went to his setting." Against the earnest

protest of friends, Mr. Wilson placed his resignation in the hands of Presbytery, April, 1867, and was released, May 14th of the same year.

The vacancy following the above resignation continued more than two years. During these years supplies were regularly obtained and repeated efforts made to secure a pastor.

In March, 1868, a call was extended to Rev. S. C. Logan, then Secretary of Committee of Missions for Freedmen. The call was declined, but Mr. Logan for a time served as regular supply.

In July, 1868, a call was made for the services of Rev. W. S. Wright, but declined.

In October, of the same year, a call was issued to Rev. W. H. Gill, with like results.

Finally, in April, 1869, a call was made for the services of Rev. G. M. Hair, of Baltimore. This call was accepted and the installation took place, November 9th, following. Prosperity seemed to visit the church once more. A Domestic Missionary Society had been formed among the ladies during the preceding vacancy. A Dorcas Society in the Sabbath School for clothing children in need of such aid was added. The church was, at an early day, free from debt. The church building was lighted with gas. During the first year of this ministry the membership increased 242 to 288. The benevolent causes of the church were systematically aided. The congregation acquired fixed habits of worship. The Sabbath School was more prosperous than ever. The outlook seemed bright, indeed. Financial difficulties, however, began to appear in deficiencies in the current expense funds. In the spring of 1871 the congregation resolved to build a parsonage and finished it with an almost crushing debt upon them. The people became so disheartened that the pastor felt constrained to offer his resignation. The relation was dissolved, August 20th, 1872, after a ministry of less than three years.

Rev. J. W. Wightman was called to the pastorate, October 11th, 1872, after a vacancy in the church of less than two months. He accepted and was installed, December 31st, of the same year.

Mr. Wightman found the congregation burdened with a debt of \$8,000 and the church property sadly in need of repairs. Through "great tribulation" this heavy burden of debt was lifted and the church once more enjoyed increasing prosperity. Large ingatherings annually proved the presence of the Spirit in the ministrations of the pastor and the hearts of the people. Notwithstanding the great financial depression, not a blank appears in any of the benevolent schemes of the church at large during this pastorate. The Woman's Foreign Missionary Society was organized and the whole work systematically pressed forward. At the close of this pastorate, August 25th, 1877, the church was on a firm financial basis. The membership had increased to three hundred and twenty-seven, the Sabbath School to three hundred and fifty.

After a vacancy of less than a month Rev. Samuel McBride was called to the pastorate. He was installed, November 13th, 1877. This incumbency, of just two years, was an epoch in the history of the church. A man of popular address, Mr. McBride drew large congregations to hear him preach. In less than two years more than one hundred were admitted to membership on confession of faith, besides a number on certificate. In the spring of 1879 the number of communicants was reported at 412. Difficulties, however, arose in the congregation. The well established members became dissatisfied with new methods introduced, and entertained grave suspicions as to the character of doctrine preached. Want of confidence increased. The case reached Presbytery. As a compromise, the pastoral relation was dissolved, November 13th, 1879, Mr. McBride agreeing to leave the bounds of the Presbytery. As a consequence of the whole trouble, a large number of the communicants withdrew from the church. Out of a membership of 412 reported to the General Assembly in 1879, only 204 were reported to Assembly of 1880. Thus weakened, discouraged, almost paralyzed, the congregation was left to begin again. During the winter of '79 and '80 the church had supplies.

April 5th, 1880, a call was extended to Rev. J. K. McKallip and was declined.

Rev. Geo. N. Johnston was called to the pastorate, June 21st, 1880. The call was accepted and the installation took place, December 21st of the same year. This pastorate was largely one of "strengthening the things that remained," gathering up the fragments and combining the broken elements of the congregation. There was a considerable ingathering, and notwithstanding many losses, at the close of this ministry, April 20th, 1884, the membership had increased to 240, the church was united, hopeful and in good condition for future usefulness.

May 19th, 1884, Rev. J. J. McCarrell, the present incumbent, was called to the pastorate. He accepted, took charge, October 1st, and was installed, December 5th of the same year. This relationship has been blessed of God. The membership has increased to 420, the Sabbath School membership to 470. The women, children and young people are well organized for Christian work "at home and abroad." The gifts to benevolence have largely increased, as well as the support of the Gospel at home, beyond any former period in the history of the church. The church property has been improved at an expense of more than \$8,000, including a pipe organ. The congregation is free from debt. The outlook is hopeful and promising. Thus God has led this people into a "large place."

The following is the roll of the eldership from the beginning of the organization: Wm. Penney, ordained 1820; died, February 5, 1851. Wm. Sill, ordained 1820; died, February 28, 1841. James Evans, ordained 1820. Hamilton Stewart, ordained 1838; died, April 3, 1879. Fauntley Muse, ordained 1838; dismissed 1850. John Gray, ordained 1840; dismissed 1851. H. D. Gamble, ordained, September 19, 1847; died 1851. Wm. Lawhead, ordained, September 19, 1847; dismissed 1851. John A. Miller, installed, March 6, 1848; dismissed 1865. John McHenry, ordained 1852; dismissed 1856. Andrew Christy, installed, June 26, 1853; died, May 6, 1880. John Gardner, ordained, June 26, 1853; dismissed 1865. John McIntosh, ordained, June 26, 1853; ceased to act, January 29, 1854. John Lynch, installed, October 5, 1853; dismissed, April, 1856. Hugh Rowland, ordained, August 28, 1859; died, April 28, 1866. Wm. Douglass, ordained,

August 28, 1859; dismissed, December, 1866. Thos. Plummer, installed, February 11, 1866; dismissed 1875. Wm. J. Millar, ordained, February 11, 1866; dismissed 1867. Jacob P. Learn, ordained, February 11, 1866. Jas. H. Gamble, ordained, February 11, 1866; dismissed ——. Philip Hodil, ordained, February 16, 1886; dismissed, December 3, 1866. Alex. Millar, ordained, August 31, 1873; died, July 18, 1878. Henry Stewart, ordained, August 31, 1873. Dickson Bailie, ordained, August 31, 1873; dismissed, May, 1, 1880. Walter Foster, ordained, January 25, 1880. Jas. H. Williamson, ordained, January 25, 1880. Jas. S. Kuhn, ordained, January 25, 1880.

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## GREENSBORO.

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BY ELDER A. V. BOUGHNER.

The church of Greensboro is situated in the village of that name, Greene county, Pa. Little is known of its origin and progress, as there are no records from which to make a full and satisfactory history. Prior to 1822, James Vance, who had been an elder and had emigrated from Morristown, New Jersey, in God's Providence was thrown in this community, where he was enabled to be one of a few in sowing seed.

In 1819 the united congregations of George's Creek and Greensboro promised to A. G. Fairchild \$175 for one-half of his time for the term of one year. In 1822, the united congregations of Morgantown, George's Creek and Greensboro, called Rev. A. G. Fairchild, at a salary of \$333.33; Morgantown to have one-third of his time and to pay \$133.33, George's Creek

another third of his time and to pay \$135, and Greensboro one-sixth of his time and to pay \$65, making a total of \$333.33.

It was in this year (1822) a lot was bought and a church commenced. Several of the German families connected with, or engaged in the manufacture of glass, who had removed from the Fayette county side of the river to this in 1804 to 1806, and who had been brought up in the Lutheran church, became Presbyterians. In the erection of the church building at that day, the cost was not so great as in after years. James. W. Nicholson, the Oliphants and Albert Gallatin, some of whom were interested in the manufacture of glass, assisted and, through the efforts of Dr. Fairchild, succeeded in getting the building up. It would seem strange now, yet the bottle of whiskey was kept where the workmen could get their dram while the wall was going up and no harm thought of it. The German families spoken of had been engaged in the manufacture of glass, at what was known as the "Old Glass Works," on George's Creek, Fayette county. Gallatin was a partner.

On the occasion of the installation of Dr. Fairchild, Rev. Wm. Wiley preached the sermon and Rev. Robert Johnson presided and delivered the charges to pastor and congregations. This arrangement lasted till 1827. From this date the church of Greensboro was without the regular stated ministrations of the Gospel for a considerable period of time. This little, weak church, like many others, has gone through some sad and varied experiences. In the spring of 1836 the building was destroyed by fire. This Providence was a serious drawback on a congregation so feeble in numbers and strength. At length, however, through the untiring, persevering efforts of Daniel Boughner and a few others, the work of rebuilding was undertaken, and in 1840, had so far progressed, that the house was in a condition to be occupied. The congregations of Connellsville, Uniontown, George's Creek and New Providence, all gave as they felt able.

I have often heard father (Daniel Boughner) say he should ever remember the kind offices of the elder Judge Ewing (Nathaniel), in introducing him to his friends, as well as for his personal aid in this trying time in the history of our little church.

In November, 1840, Rev. John McClintock, pastor of New Providence and Jefferson congregations, began to minister at Greensboro once a month, in the evening.

This arrangement lasted till 1845, when Rev. J. B. McKee became Stated Supply at Greensboro, spending two Sabbaths each month. The labors of Mr. McKee embraced a period of about one year. I think the good old man died at West Newton. As there were no ruling elders connected with the Greensboro church, the membership was enrolled with George's Creek. By order of Presbytery, they were dismissed from George's Creek in 1853 and connected with New Providence.

On the retirement of Mr. McKee, Rev. John McClintock again devoted a portion of his time to Greensboro, ministering to the people on alternate Sabbaths, mainly in the evening, at an annual salary of \$50 to \$75.

In May, 1866, by an agreement with New Providence, Mr. McClintock gave up his charge at Jefferson and devoted that proportion of time to Greensboro, believing he could accomplish more good for Christ's Kingdom. Thus we were every fourth Sabbath supplied with a morning service. For this additional service we were to pay \$100. In the winter of 1866, quite a religious interest was manifested, and as a result, thirteen persons were added to the church on examination, two of whom subsequently became ruling elders.

On the 15th of June, 1867, by order of Presbytery, the church of Greensboro was reorganized by Rev. Joel Stoneroad and Rev. John McClintock. The membership of Greensboro Church in 1840, when Mr. McClintock began as supply, numbered seventeen. From 1840 up to 1867, the date of reorganization, forty-five were received on examination. In the above-named time, eleven died. In 1879, repairs to the church building were completed, which had been continued through several years, at a total cost of over \$2,100.

On the 15th of June, 1867, the church was organized and Alexander Vance Boughner and John Minor Crawford were chosen elders. They were ordained by Revs. Messrs. McClintock, Stoneroad and Rosborough. Mr. McClintock continued

to serve our church till March, 1873, when, on account of age and growing infirmity, he regarded it a duty, as well as a matter of necessity, to relieve himself of the Greensboro charge and devote his whole time to New Providence. Although all our members seemed to realize that Mr. McClintock was perfectly justifiable, yet it was a sad parting, indeed. At the close of the sermon, he made the farewell announcement in a very feeling manner. He spoke of many endearing associations he had formed and of the necessity of the separation. The congregation, on hearing the sad announcement, seemed to be entirely overcome and could only express their love by weeping, some of them aloud. Aged members went forward, embraced and kissed him, whilst others gave their hand and a God bless you! It was a scene that will not be forgotten by those present while life lasts. We cannot drop that good man's name in our little history. He organized our Sabbath School in July, 1855, and it has been kept up to this time. Yes, it is hard to part with a friend, but it is more trying to be separated from a godly man, under whose religious teaching and influence many of us had grown up from infancy. He cared for us "as a father careth for his children," and made sacrifices no other man would make for our spiritual good. The wreath is woven, the crown prepared for such a friend of Jesus.

From 1873 to 1874, we depended on supplies.

In 1874 we made a call for Rev. D. B. Rogers. On account of the Sustentation Board not paying the amount expected, Mr. Rogers resigned the charge before the close of the year. We then drifted along till 1876.

In the spring of 1876, we called Rev. H. O. Rosborough for one-fourth his time, at an annual salary of \$200. This arrangement lasted till the spring, 1887. During Mr. Rosborough's labors with us, the membership increased from thirty-nine to eighty-four. There are now about sixty-eight communicants. Mr. Rosborough's eleven years' service with us has been successful. He resigned on account of bodily affliction. He has been a faithful servant of Christ. At this date we are without a shepherd, with no certain hopes of getting one. (This congregation now has a pastor in connection with Jefferson, Rev. C. J. Forsythe.)

## UNIONTOWN.

### PREFACE.

This history is taken mainly from a history carefully prepared by Rev. S. S. Gilson and published by the church in 1876, and brought down to the present time, April, 1888, by Hon. John K. Ewing, a member of session. A few foot notes are added by the pastor, A. S. Milholland.

### THE PREACHERS.

There was Presbyterian preaching here before there was a church building or organization.

It is quite certain that Uniontown was occupied by Presbyterian ministers as a place for preaching more than a century ago. There were Presbyterian churches in this county with the ministry of the word in 1774. This place was embraced in the bounds of Dunlap's Creek Church as early as 1776 and when ministers were so near they would not neglect this point. The earliest record is found in the minutes of Redstone Presbytery, as follows:

At a meeting of the Presbytery, at George's Creek, October 15th, 1799, application for supplies was made by the vacant congregation of Uniontown. Rev. James Power was appointed for one Sabbath and Rev. Samuel Porter for another. During the following twelve years application was made at irregular intervals for supplies which were appointed. No record can be found of the date of the organization of the church.

About 1812, Rev. James Dunlap, a man of considerable ability, an ex-President of Jefferson College, came and remained about two years. He was Principal also of an Academy, which occupied the Madison College building. He preached occasionally in the old Court House. In 1816 he went to reside with his son, Rev. Wm. Dunlap, in Abingdon, near Philadelphia, where he remained till his death, November 22d, 1818, in the seventy-fifth year of his age.

Up till 1817 the preaching was very irregular.

Rev. William T. Wylie, a native of Washington county, came in 1817, on the invitation of John Lyon, an eminent law-



HON. NATHANIEL EWING.

See Appendix also.



yer, John Kennedy, afterward Judge, and John Miller, a citizen of influence. His preaching gave great satisfaction, and after two years of labor as Stated Supply he was called as pastor.

At a meeting of Redstone Presbytery held at Long Run, April 21st, 1819, a call was presented from this church and accepted, and arrangements were made for his installation on the first Thursday of May, 1819. Rev. Messrs. Francis Herron, Robert Johnson, James Guthrie and William Johnson, were appointed to install him as pastor.

The salary offered was unusually large—\$1,000 annually, in regular quarterly payments. It is believed to have been one of the largest paid to a minister of the Gospel anywhere in the United States at that time. Report was made to Presbytery at Mt. Pleasant that Mr. Wylie was duly installed. Reverses came on the congregation, and at Long Run, in 1822, "Mr. Wylie presented a request from the trustees of the congregation, stating that in consequence of the embarrassment of the times, and the removal and the contemplated removal of some of their most efficient subscribers, the congregation were unable to engage to Mr. Wylie more than \$300 a year for one-half of his ministerial services, and that they were reluctantly constrained to desire the Presbytery to release them from their former engagements to Mr. Wylie, and Mr. Wylie agreeing to the request it was granted." From this time Mr. Wylie preached occasionally at Wheeling. He resigned his charge in October, 1823, and was dismissed to the Presbytery of Washington.

Mr. Wylie's labors here were very successful. The growth of the church was steady till near the close of his pastorate. His physical appearance was imposing. He was tall, slender and over six feet high. He was pleasant in conversation. He entered the pulpit with great solemnity and was regarded as a very popular and powerful preacher. He was searching and faithful in his style, bold and pointed in his denunciation of sin and spoke without notes. He preached in the old Court House. He was again called as pastor in 1827, but declined the call.

From Uniontown, Mr. Wylie went to Wheeling, thence in 1832, to Newark, O., and in 1854 to Port Gibson, Miss., where he

married his second wife. He returned to Wheeling in 1855, and died there, May 9th, 1858, nearly eighty-two years of age. His first wife was a daughter of Rev. David Smith, who preceded him at Rehoboth and Round Hill, where he labored before coming to Uniontown. She was a sister of Rev. Joseph Smith, D. D., author of "Old Redstone," and was the child born as related on page fifty-seven of that book. She was a good woman and deserves to be remembered as the mother of the Sabbath School of this church.

For five years the church was supplied by Presbytery. During this interval Rev. Dr. Fairchild preached very frequently.

In December, 1827, Mr. John Holmes Agnew, a licentiate from the Presbytery of Carlisle, was received under the care of Presbytery and accepted a call to Uniontown. January 26th, 1828, the Presbytery met here and ordained and installed him as pastor. His salary was \$400 per annum. He was the son of a prominent physician of Harrisburg and a graduate of Dickinson College. He was small and had a weak voice, but was a fine scholar and writer and read his discourses. He was a good pastor. Toward the close of his labors here he hardly came up to the standard of orthodoxy, especially as he was thought to make salvation depend too largely on the human will. In the disruption of 1838 he went with the New School branch. Mr. Agnew resigned in 1831, chiefly on account of ill health and at once accepted the Chair of Languages in Washington College and was dismissed to Washington Presbytery. Afterward he was a Professor for a short time in Michigan University; conducted a Ladies' Seminary at Pittsfield, Mass.; became editor of the Eclectic Magazine in New York; also taught in a Female Seminary near Cincinnati, and died several years since at his home on the Hudson river. While in Uniontown he married Miss Taylor, of Brooklyn. She was an estimable lady, earnestly desiring to aid her husband in his work.

Mr. Joel Stoneroad preached the next Sabbath after Mr. Agnew left and was ordained and installed as pastor, December 14th, 1831, on a salary of \$500. As a fuller notice of Mr. S. will appear elsewhere, it is only necessary to say that this pastor-

ate continued for ten years and a half, the longest in this history. It was signally blessed, the average admissions on examinations being twelve persons each year. Mr. Stoneroad resigned, April 12th, 1842, and went to the Cross Roads Church, Presbytery of Washington.

Rev. Andrew Ferrier, D. D., a minister of the United Secession Church, Scotland, a member of the Presbytery of Glasgow, and recommended by the Presbytery of New York, was sent as a supply. On the 29th of November, 1842, he was installed as pastor, on a salary of \$500. He was a man of decided ability and preached fine old orthodox sermons. But his Scotch brogue made him hard to understand. He resigned his charge, August 6th, 1844, and went to the Scotch Church in Canada, and of his subsequent history nothing is known.

Next came Rev. Griffith Owen, who was installed here on a salary of \$500, June 26th, 1845. He was a zealous, whole souled, off-hand Welshman; a good pastor and a very good preacher, whenever he applied himself. He was noted for his itinerancy, both in preaching and visiting from house to house. He resigned, November 11th, 1847, being called to the Third Presbyterian Church of Baltimore. (He was also pastor of the South Presbyterian Church, Philadelphia, and General Agent of the American Sabbath School Union in the State of Maryland. He died in Baltimore, Md., January 14th, 1870).

Rev. Moses Allen Williams was installed pastor, November 20th, 1849. His salary was \$500. He had labored as Stated Supply from February till this date. Mr. Williams resigned this charge in 1852. He was the son of a ruling elder, Benjamin Williams, in Mingo congregation, and was born, September 20th, 1841, and graduated at Jefferson College in 1839. Mr. W. was a godly man and an excellent pastor and a fair preacher. He wrote his sermons in full and read closely. After leaving this he labored in Valparaiso, Chili, S. A., till 1856, when he came back to the Pacific coast, which he has thoroughly explored, enduring great hardships in doing it. He organized a church in Napa City and one in Jacksonville. "In 1858, in the fall," he writes, "I returned to Roger's River Valley, where I have been laboring

ever since. I scarcely ever see the face of a Presbyterian minister. This valley is surrounded with high, grand mountains and possesses the finest climate in the world. I am sixty-five years of age and can ride all day almost as well as ever. Uniontown was technically my first and last pastoral charge."

Rev. James H. Callen came next in the pastorate and was installed, April 27th, 1853, on a salary of \$500. He was an Irishman, with very pleasant manner. His sermons were brief, finished in bright style and well read. As a pastor he was ordinary. He was of medium height, with good appearance in the pulpit. He resigned, April 10th, 1855, to accept a call to a church in the east. When this history was prepared he was an evangelist in Brooklyn and had received the title of D. D. (His name is not now, 1888, on the roll and he is probably dead.)

Rev. Wm. F. Hamilton was called, April, 1856, having preached from October previous, and installed as pastor, May 13th, 1856. His is the second longest pastorate of this history. Mr. Hamilton was born in Monongahela City, Pa., March 24th, 1824; graduated at Washington College, 1844, at the age of twenty; the Western Theological Seminary, 1849; licensed by the Presbytery of Ohio (now Pittsburgh) in '49, and ordained and installed by the same Presbytery as pastor of Center Church, near Canonsburg, Pa., in 1850.

Mr. Hamilton is a man of far more than average talent and ability. He is a fine writer, with a keen, pointed and discriminating style. He resigned his charge here, May 31st, 1866, after a pastorate of ten years. In 1868, September 7th, he took charge of the churches of Salem and Livermore, in Blairsville Presbytery, where he labored with great acceptance for seven years. After resigning this charge he removed to Blairsville, where he lived a short time and then went to Washington, Pa., where he still resides and is Stated Supply of Mt. Pleasant Church. He was Professor for a time of Intellectual Philosophy and Ethics in Washington and Jefferson College. This College bestowed upon him the title of D. D. Dr. Hamilton's salary was \$600 at first and was after raised to \$800. (He was com-

elled on account of ill health to give up preaching a year ago. He is a Trustee of Washington and Jefferson College.)

Rev. Walter W. Ralston was installed pastor of this church, April 28th, 1867, on a salary of \$1,200 and a house rent free. He is a native of Ohio, a graduate of Jefferson College and Princeton Theological Seminary. He is a good preacher, with an excellent voice. He usually read his discourses. He was a fair pastor. October 1st, 1873, he resigned this charge to accept a call to Xenia, Ohio. In 1875 he resigned his charge in Xenia and labored for a time as agent for Washington and Jefferson College and then settled in Bridgewater, Pa., in 1876, where he now labors. (Afterward Dr. Ralston was pastor at Dennison, Ohio, and is now pastor of Beulah Church, Presbytery of Blairsville.)

This closes the succession to the present pastorate. There have been ten ministers. Five were here less than three years, and the average length of their pastorate was about six years.

The present pastor, Rev. Samuel S. Gilson, was born in Westmoreland county, October 28th, 1843, graduated at Washington and Jefferson College in 1866, at the Western Theological Seminary in 1869 and took a fourth year at Union Theological Seminary, New York. He preached two summers at Garrison's, on the Hudson. He was called to Bowling Green, Ky., April 1st, 1871; in just three years he was called to Uniontown, and was installed pastor, May 1st, 1874. Rev. J. P. Fulton presided and preached the sermon, Rev. John M. Barnett gave the charge to the pastor and Rev. George Hill, D. D., to the people.

(Mr. Gilson resigned in 1879 and labored from '80 to '83 in Dennison, O., when he was called to a place on the editorial staff of the "Herald and Presbyter," Cincinnati, Ohio, where he still continues.

#### THE ELDERS.

(Want of space compels the omission of much of the excellent history of the members of Session and its acts, prepared by Mr. Gilson.)

In the old Session Book of this Church, the first record made in 1825, is signed by Joseph Kibler, Thomas Lewis and S.

Y. Campbell. These were the first elders of this church. Before this, at communion seasons, assistance was rendered by elders from neighboring churches.

Joseph Kibler is spoken of as a godly and active man, faithful and punctual in all his duties as a man and an officer. He moved, October 8th, 1832, to Hillsboro, Ohio, where he was a Ruling Elder till his death.

Thomas Lewis was faithful in all the duties of a Christian and officer and was clerk of Session from the beginning of the records till March 27th, 1832. His membership was transferred to the Tent Church in 1841, within the bounds of which he died, December 21st, 1849, aged sixty-one years.

S. Y. Campbell appears to have acted as elder about two years; until 1827.

In 1829, September 28th, John Kennedy Duncan and Dr. Hugh Campbell were ordained to the sacred office. Mr. Duncan was born and raised in Carlisle, admitted to this church upon certificate, and at once elected elder and served faithfully for one year and was dismissed in 1830 to the Tent Church. Thence he removed to Springhill; thence to Iowa City and thence to Dubuque, where he died in 1869.

Dr. Hugh Campbell was born in Uniontown, Pa., May 1st, 1795, and died there, February 27th, 1876. His father was Benjamin Campbell, who was born at New London Cross-roads, Chester county, Pa., and his mother was Mary Adair, of Cookstown, Ireland, and afterwards of London, Franklin county, Pa. His father was a silversmith, who removed from Hagerstown, Md., to Uniontown, about 1778, where he died, September 24th, 1843. He was a man of modest means, with twelve children, to whom he could of course give but small advantages of education. He was a member of the Presbyterian church of Uniontown from its organization. Dr. Hugh Campbell obtained what education he could at his home and attended Jefferson College one year, 1812-13. He studied medicine with Dr. Daniel Marchand, of Uniontown, and attended the University of Pennsylvania, at Philadelphia, where he graduated and in 1817 opened his office as a physician and surgeon in Uniontown. In



HUGH CAMPBELL, M. D.

See Appendix also.



September, 1823, he married Miss Susan Baird, of Washington, Penn'a, a sister of Judge Thomas Baird. She died in 1824. April 15th, 1828, Dr. Campbell was married in Chambersburg, Pa., to Miss Rachel Broome Lyon, a daughter of Samuel Lyon, Esq., of Carlisle, Pa. By this marriage there were eight children, six of whom are (1888) still living. The subject of this sketch joined the Presbyterian church of Uniontown, October 9th, 1825, at the same time with Nathaniel Ewing, his life-long friend and fellow laborer in the church. He was ordained and installed an elder in this church, September 28th, 1829, and served as an active member of Session till his removal to Allegheny, Penn'a, in 1865, to enter on his duties as Warden of the Western Penitentiary. While there he was an elder in Dr. Swift's Church. He returned to Uniontown to reside in 1868. He was a Commissioner to the General Assemblies of 1833, 1834, 1835, 1836, 1838, 1847, 1858 and others. He also represented the Presbyterian Church of this country in the Scotch Assembly at Edinburgh in 1869. Dr. Campbell was a man of eminent ability and exercised great influence for good. He was a close student of the Bible all his life. Amongst his last words were, "I feel it is by the grace of God, I am what I am."

Hugh Espy was elected an elder, December 25th, 1831. He was clerk of Session from March, 1832, till 1851. He was born in the bounds of Tyrone Church, where he made a profession of religion at an early age. About 1812, he removed to Rising Sun, Ind., and was made a Ruling Elder at the organization of the church there, in 1816. On account of poor health he returned to Pennsylvania, in 1822, and died at his home here, trusting in Jesus, in 1852. He was a most excellent man.

Hon. Nathaniel Ewing was born in Fayette county, Pa., July 18th, 1794. He was the son of William Ewing, who came into Fayette county as a surveyor in 1790 and settled in the Dunlap's Creek neighborhood, and married Mary, daughter of Jehu Conwell. He graduated at Washington College under Dr. Matthew Brown, in 1812, with the highest honors of his class. He taught a year in Newark, Delaware, then studied law with Hon. Thomas McGiffin, of Washington, Pa., and was admitted to the Washing-

ton bar in June, 1816. The next year he removed to Uniontown, where he resided till his death, February 8th, 1874, in the eightieth year of his age and the forty-first of his eldership. He united with the church, October 9th, 1825, and February 3d, 1833, he was ordained as Ruling Elder. In 1822 he married Jane, the second daughter of the late Judge Kennedy, a most estimable lady, who died in 1825. She was the mother of John Kennedy Ewing, a member of the present Session. In 1830 he married Ann Lyon, daughter of the late Rev. David Denny, of Chambersburg. In 1838 Mr. Ewing was appointed by Governor Ritner, President Judge of the Fourteenth Judicial district to fill a vacancy caused by the resignation of Judge Baird. He served the constitutional term of ten years and left the Bench with increased confidence on the part of the people in his integrity and legal qualifications and without a stain on his judicial ermine. One of the Judges of the Supreme Court, himself a great lawyer, said he was the best Common Pleas Judge in the State. After leaving the Bench, he did not return to the practice of law, except in occasional cases in behalf of old friends. He was a fine ecclesiastical lawyer and had great influence in the General Assembly, of which he was a member in 1836, 1837, 1839 and 1850, as Commissioner from the Presbytery of Redstone. Judge Ewing was the most eminent, useful and influential citizen of Fayette county in his day and he also exercised his activity, influence and talents in the cause of Christ. To the very close of his life there was no apparent weakening of his powerful intellect. As in life, so in death, he leaned on God as the strength of his life and his eternal portion, and on a Sabbath morning quietly breathed his last on earth and began his eternal Sabbath in Heaven.

William Redick and Charles Brown were ordained elders, February 3d, 1833, by Rev. Joel Stoneroad. Mr. Redick served as elder till 1856, when he removed to the State of Illinois, where he now lives. He was born in Venango county in 1799. He was a good man and served with acceptance to the people.

Mr. Brown ceased to act at his own request. He left Fayette county in 1848 and now resides in Western Virginia.

David Veech was elected an elder in this church, January 13th, 1845. He was born in Fayette county, June 6th, 1781, of Scotch-Irish parentage. He removed to Greene county in 1812, and was ordained elder in the New Providence Church. In 1832 he settled in the bounds of Dunlap's Creek Church and served as an elder there till he came to Uniontown in 1839. He served with great acceptance here till laid aside from active service in '61. His death occurred, February 14th, 1866. He was a good man and the memory of his influence and works is still fragrant among us. He was the father of James Veech, Esq., long a resident of this community.

SIMON B. MERCER AND BENJAMIN CAMPBELL.

On the 15th of April, 1866, Mr. Mercer was installed and Mr. Campbell ordained and installed as elders in this church. Mr. Mercer was formerly an elder in the church of Bridgewater, Pa. He served here but one year when he removed to Saltsburg, Pa., where he was installed as elder.

Mr. Campbell was clerk of Session from June, 1866, till June, 1873. He ceased to act from 1873. He was the son of Dr. Hugh Campbell and still resides amongst us.

Jasper Markle Thompson, John Kennedy Ewing, Alexander Wilkinson Boyd and William McCleary, constitute the present (1876) Session. Messrs. Thompson and Ewing were ordained and installed, March 4th, 1860.

Mr. Thompson was born in Kentucky, August 30th, 1822, and came to Uniontown from Westmoreland county, of this State, in 1848, and confessed Christ here. He was a member of the Legislature in 1873.

Mr. Ewing was born, December 15th, 1823 and has resided here all his life. He was Commissioner to the General Assembly that met in Pittsburgh in 1865. (Judge Ewing was also a member of the Assembly that met in Omaha, Neb., in 1887. He was Chairman of the Committee on the Board of Aid for Colleges and Academies. He also introduced a series of resolutions recommending important changes in "The Church at Home and Abroad," which was adopted.)

Mr. Boyd, born April 1st, 1831, came by letter from the United Presbyterian Church and was ordained to the office of elder here, April 15th, 1866. He was a delegate to the General Assembly of 1874.

Mr. McCleary, born October 10th, 1813, came from the M. E. Church, by letter, to the Old Frame Church in this county, and was ordained as an elder by Rev. H. O. Rosborough, the pastor, May 1st, 1864. He became a member of Session here, October 10th, 1868.

#### DEACONS.

In December, 1867, William H. Bailey, William H. Miller, Richard Miller and Daniel F. Cooper, were elected, ordained and installed as Deacons and the care of the church property passed from the care of Trustees into their hands. W. H. Bailey was made treasurer.

#### THE CHURCH.

Before 1825 the membership is unknown. Dr. Fairchild held the first election for elders, of which there is any record and formally organized the church, February 24th, 1825. The membership then was fifty-three, of whom forty-two were women. In 1826 it was sixty and at the close of Mr. Stoneroad's pastorate, in 1842, 157. The largest addition made to the roll at any time, was during the first year of Mr. Stoneroad's labors, when forty-eight were added. During the last year of Mr. Hamilton's labors, twenty-nine were received and, during the first two years of Mr. Gilson's pastorate, seventy. In 1876 the roll showed 193 in communion. The six oldest members are Mrs. Elizabeth Lewis, received by confession and baptism, June 26th, 1825; Mrs. Rachel Campbell, widow of Dr. H. Campbell, received by letter, October 21st, 1830; Mrs. Ann L. Ewing, widow of Hon. Nathaniel Ewing, received by letter, November 13th, 1830; Mrs. Eliza Willson, by letter, October 6th, 1833; Mrs. Catharine Discus, on examination, October 6th, 1833; Miss Agnes Dutton, on examination, August 12th, 1836 (the last three are still in the membership of this church, September, 1888.)

## CONTRIBUTIONS.

The first record of a contribution occurs in 1829, when \$3.00 were given to the Commissioners' fund. At first the contributions were irregular and full statistics were not kept until about twenty-five years ago. The benevolence of the church, like its membership, though varying much in different years, has in the main steadily grown. During the years covered by statistics, this church has given in all over \$50,000, besides much of which there is no record.

## PRAYER MEETINGS.

The weekly prayer meeting has been in existence from a very early period. Its experience has been the usual one, sometimes flourishing and sometimes languishing.

Judge Ewing and Dr. Campbell were constant and efficient helpers. The prayer meeting has always been well attended by the women of the church and there have been occasions when there was not a man present. For fifty years, at least, a monthly concert of prayer for missions has been kept up with more or less regularity and with varying interest.

## THE SABBATH SCHOOL.

The germ of this Sabbath School—the first in Uniontown—was a class taught by Mrs. Wylie, in her own home. A school was formally organized about 1820, and Rev. Wm. Wylie superintended it till his removal to Wheeling. Miss "Betsey" Hadden sometimes conducted it for long periods entirely alone. After her death, the successive superintendents were Nathaniel Ewing, Joseph Kibler, E. P. Oliphant, Dr. H. Campbell, W. H. Bailey and A. W. Boyd.

In 1848 Dr. Campbell was elected superintendent and held the office till 1865, the longest service ever given in this Sabbath School by one man. Up to 1848 the average attendance annually was about eighty. During Dr. Campbell's superintendency the contributions to the cause of missions were about \$121.

## CHURCH EDIFICES.

The first services were held in the old Court House, which stood on the site of the present one. About the year 1824, a

church edifice was begun, which after various difficulties was completed and dedicated in January, 1827. It was on the public ground, a little south of the site of the present Town Hall, with the gable fronting Morgantown street and stood a little back from the street. It cost about \$3,000. It was a plain, one-story brick, about 30x50. Objection being made to occupying the public grounds, the present location was purchased in 1836 and a second building erected. Elder Wm. Redick was the architect, contractor and builder of this new edifice. It was of brick, two-story, with high windows answering for both stories, with vestibule, steeple and bell, and large columns in front. The lecture room was occupied in the fall of 1837 and the audience room the next spring. It cost about \$5,500. The building was not very satisfactory and a fire in April, 1857, which damaged the interior, gave a reason for building the present edifice. This is of brick, two stories, 47x75 feet in size, semi-gothic in style. The windows are of stained glass. It was dedicated to God, April 10th, 1860, and cost, exclusive of the lot, about \$10,000.

The memorial fund raised by the congregation was appropriated to the building of a parsonage. This work was begun in September, 1875, and completed in 1876, and stands as a monument of the Centennial year. It was a handsome and convenient brick house on Gallatin avenue and cost \$4,200. (This building was sold in 1879, as it was thought to be too far out of town.)

Only two men have entered the Gospel ministry from this congregation, Wm. Campbell and Samuel Campbell, sons of Dr. Hugh Campbell.

The preceding pages bring our history to the close of November, 1876. In December following, the congregation at a meeting, properly called, declined to adopt the Rotary System of Eldership. A. W. Boyd, a Ruling Elder, having removed, was dismissed, April, 1877.

Charles L. Smith, Isaiah W. Miller, Morgan H. Bowman, Josiah V. Thompson and Samuel E. Ewing, were elected Deacons, June 1st, 1878, and all, except J. V. Thompson, who declined, were ordained and installed, June 16th, 1878. Of the pre-

vious members of the Board, W. H. Bailey removed to Minneapolis, Minn., early in 1879; Richard Miller, died, July 7th, 1880, and Daniel F. Cooper removed to Port Perry, Pa., March, 1888. M. H. Bowman was made treasurer.

Rev. S. S. Gilson resigned the pastorate and the congregation acquiescing, the relation was dissolved, June, 1879.

A call was made, April 17th, 1880, for Rev. A. S. Milholland and accepted and he was installed as pastor, June, 1880.

James A. Phillips, John A. C. Boyd and Nathaniel Ewing were elected elders, April 21st, 1883, and ordained and installed, May 6th, following. C. L. Smith, deacon, was dismissed, May, 1883, and J. A. Phillips, elder, January, 1888.

The degree of D. D. was conferred on Rev. A. S. Milholland, by the University of Wooster, O., June 24th, 1885.

During the latter year, the congregation erected a handsome brick parsonage.

Mr. H. S. Clark is Superintendent of the Sabbath School and it has increased from 100, as reported, April 1st 1877, to 263. There were added to the church last year on examination, twenty-four, of whom eleven were baptized, and by letter, sixteen. The number of communicants has increased from 193, April 1st, 1877 to 310, April 1st, 1888.

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## BROWNSVILLE.

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BY REV. B. M. KERR.

The exact date of the organization of this church is unknown. Probably the congregation never was formally organized, as all new congregations now are, and it may not have had any Ruling Elders for years. In the minutes of the Presbytery of

Redstone under date of October 15th, 1811, is the earliest mention which has been found of Presbyterian worship at Brownsville. At that time the Rev. Boyd Mercer—for whom the compiler of this was named—applied for permission to continue preaching to the people of Brownsville and Uniontown. The Presbytery of Redstone declined to sanction the existing engagements because not made agreeably to the required regulations, Mr. Mercer being a member of the Presbytery of Ohio.

On the 20th of April, 1813, Mr. Wm. Johnston, a licentiate, under the care of the Presbytery of Ohio, applied to the Presbytery of Redstone for admission. He was received on the 21st and on the same day a call from the congregations of Brownsville and Dunlap's Creek for his ministerial services was laid before the Presbytery. On the 20th of October, 1813, he was ordained and installed pastor over the united congregations. His pastorate continued at Dunlap's Creek till December 3d, 1839, and at Brownsville, in connection with Little Redstone, until his death, which occurred, December 31st, 1841.

Mr. Thomas Martin was his successor over these now united congregations. He began his stated labors, April 1st, 1842 and was ordained and installed pastor, January 4th, 1843. He continued in this relation just nine years and was greatly beloved. Feeble health required rest and a change of climate. The date of his decease is unknown to the writer.

Mr. Robert M. Wallace commenced his labors over the united congregations, January 28th, 1853, and was ordained and installed, June 15th, 1853. This relation continued until February 17th, 1864. At the same time Mr. Wallace was dismissed to the Presbytery of Huntingdon, in order to his acceptance of a call to the Presbyterian Church of Altoona, Pa.

Mr. Joseph H. Stevenson followed, May 4th, 1864, and was ordained and installed, October 14th, 1864. On the 24th of April, 1866, Mr. Stevenson presented to the Presbytery a request from the two churches to be recognized as separate and distinct organizations. The Presbytery acceded to the request, and constituted the elders residing in the bounds of Brownsville, together with the pastor, as the Session of the Brownsville Church.

After a pastorate of nearly four years, Mr. Stevenson resigned in April, 1868. He was succeeded by the Rev. E. P. Lewis, who served the church acceptably for some three or four years.

The Rev. W. W. McLane was called to this church, December 19th, 1873, and was installed pastor, May 13th, 1874. This relation continued until April, 1878, when, at the request of the pastor, it was dissolved by the Presbytery and Mr. McLane was dismissed to the Presbytery of Steubenville.

Rev. A. S. Milholland was called to the pastorate, September 18th, 1878. He served the church as pastor-elect for about eighteen months. Declining the call he returned it to the Presbytery, April, 1880.

Rev. A. B. Fields served the church as Stated Supply for some two or three years, after whom, the Rev. W. G. Nevin was called to the pastorate. In this capacity he served the church nearly two years. Resigning, he was released in the fall of 1884.

Rev. A. S. Hunter served the church as Stated Supply for one year, from January, 1886, to January, 1887.

In February, 1887, the Rev. B. M. Kerr was invited to supply the church for one year and on the first of March following, he and his family took possession of the new and commodious parsonage which had just been finished. On the evening of May 2d, 1888, Mr. Kerr was installed as pastor.

Until after 1875 the Presbyterians of Brownsville had no regular house of worship.

On the 14th of June, 1815, Joseph Thornton, John Steele, and John Johnston, trustees of the congregation of Brownsville, purchased for \$200, and five shillings annual ground-rent, lot No. 3 on Second street, having a front of sixty feet and extending 180 feet to Market street. It was conveyed to them "in trust for the use of the Presbyterian congregation of Brownsville for the purpose of erecting a meeting-house thereon, for the benefit of the congregation aforesaid." Soon afterwards there was built on the Second street front a brick edifice, which was used as a house of worship until the present church was completed on the same lot but fronting on Market street.

Of the elders, William Parkhill was the only one living within the bounds of the Brownsville Church, at the time of its separation from Little Redstone Church, in April, 1866. On the 22d of August, 1873, A. J. Isler and Josiah Reed were elected Ruling Elders, and on the 13th of September, 1876, J. R. Patterson was elected to the same office. On account of resignations and removals, Mr. Wm. Parkhill is, and for some time has been, the only Ruling Elder.

The church now (January 30th, 1888), numbers 134 members. A Sabbath School connected with the church has an attendance of about 100, including teachers, and is under the efficient superintendence of Mr. William Parkhill. The church contributes quite liberally to all the Boards as recommended by our General Assembly.

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## CONNELLSVILLE.

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BY REV. W. A. EDIE.

Within a few years after its incorporation as a borough in 1806, Connellsville became the home of several Presbyterian families. Religious services were held at frequent intervals, conducted, in part, by the Rev. James Guthrie, pastor of the Tyrone Church and, in part, by the Rev. William Wylie, pastor at Uniontown. These families were connected, however, with the Tyrone Church until the year 1831, when, on the 4th day of October, the Presbytery of Redstone, in accordance with their own request, organized them as a church. Twenty-two names were enrolled, viz.: Mr. Alexander Johnston, Mrs. Alexander Johnston, Miss Nancy C. Johnston (now Mrs. Blackstone), Mr.



George Paull



Wm. Lytle, Mrs. Mary Lytle, Mr. Isaac Taylor, Mrs. Rachel Taylor, Sarah Turner, Dr. Joseph Rodgers, Mrs. Elizabeth Rodgers, Elizabeth Carson, Nancy Norton, Louisa Norton, Margaret Francis, Harriet Fuller, Margaret Lytle, Caroline Trevor, Mary Barnett, Samuel Finley, Mary Finley, Samuel McCormick and Elizabeth McCormick. Of these twenty-two persons, nineteen had belonged to the Tyrone Church. Mr. Alexander Johnston, already an Elder in the Tyrone Church, served as the first and, for several months, as the only elder in the Connellsville Church. An Irishman by birth, a Presbyterian by conviction, a man of great force of character and of great perseverance in Christian work, to him the church is largely indebted for its success in the early years of its history. After a busy life of more than four score years, he died on the 3d day of September, 1864. Mr. Johnston's official responsibilities were lightened when, on October 28th, 1832, Messrs. William Lytle, Isaac Taylor and Joseph Paull were added to the eldership of the church. Of these persons, William Lytle died, December 7th, 1845; Isaac Taylor, August 29th, 1869; and Joseph Paull, February 14th, 1880. On the 7th of March, 1844, Robert Torrence, Noble C. McCormick and Wm. Cunningham, all now dead, were made elders. On January 7th, 1850, Wm. McCrea, John Taylor and Joseph H. Cunningham were added to the list; September 29th, 1851, Samuel Russell; March 20th, 1866, Robert Beatty; April 16th, 1873, John R. Johnston; second Sabbath of February, 1874, Thomas W. Watt; April 5th, 1874, A. B. Hosack and H. C. McCormick; Nov. 28th, 1875, Wm. Barnett; May 6th, 1878, Charles N. Boyd; and December 7th, 1879, James Calhoun. Of these, three have been released by certificate the others, with the exception of one suspended, have been released by death. The present eldership is composed of James Allen, installed, February 24th, 1868; Adam Armstrong, ordained, November 28th, 1875; Jacob May, May 6th, 1878; Hugh M. Kerr, December 7th, 1879; James L. Paull and William D. McDowell, September 4th, 1883. (Mr. Paull was ordained and installed, April 16th, '73, but in '74 was transferred to Dunbar, returning to Connellsville Church, May 26th, 1883.) It will be seen, from this statement, that, from the organization of

the church to the present date, twenty-five names have been enrolled as elders.

The petition, presented to the Presbytery, asking for an organization, was accompanied by a request for supplies. Accordingly, the records show that Rev. T. M. Chestnut supplied the church for some time in 1831, and Rev. John L. Hawkins acted as Stated Supply from December 15th, 1831, till June 20th, 1837. There have been eight pastors.

Rev. John L. Hawkins, the first pastor, was installed, June 20th, 1837, and was released, April 12th, 1843.

Rev. Ross Stevenson, the second, was installed, June 13th, 1845, and released in October, 1852.

Rev. James Black, the third pastor, was installed, June 14th, 1853, and released in April, 1860.

Rev. N. H. G. Fife, the fourth, was installed, April 29th, 1863; released, November 29th, 1867.

Rev. A. B. Fields, the fifth, was installed, January 29th, 1868, and released, June 1st, 1869.

Rev. John M. Barnett, the sixth, was installed the third Monday of May, 1870, and released, June 1st, 1882.

Rev. A. Z. McGogney, the seventh, was installed, August 27th, 1882, and released, September 28th, 1886.

Rev. W. A. Edie, the present pastor, was installed, May 19th, 1887.

Among those who supplied the church during intervals of vacancy, the records mention Revs. Wm. P. Moore and E. R. Donehoo as having acted as Stated Supply, the former for one year from March 24th, 1861, and the latter for six months from June 21st, 1862.

For several years after its organization, the congregation held its services in other churches, its ordinary preaching services in the Baptist church and its communion services in the Methodist church.

On the 6th of January, 1839, the congregation was permitted to enter a building of its own, an occasion of which the

church record states that it "was marked with appropriate religious services." This building continued in use until March 29th, 1863, when it was destroyed by fire. The walls, however, were left standing and the church was soon rebuilt.

The present structure, remodeled and built on the foundations of the old, with chapel built in the rear adjoining, was dedicated Sabbath, December 21st, 1884.

In 1871 a parsonage was erected on lots donated for the purpose by Messrs. John Taylor, John R. Johnston and Thos. W. Watt.

The town of Connellsville, which at the time the church was organized had but a few hundred inhabitants, has now a population of about four thousand and is surrounded by a thickly settled community. It is not to be wondered at, therefore, that the church should have received large accessions to its membership during the period of its history. Organized with twenty-two members, the records, in 1843, show a membership of 111. In 1845 a number of members were dismissed to form the Indian Creek Church, and, in 1874, eighty-six members were dismissed to form the church at Dunbar. The present membership is about 320. The large majority of the membership is in the town of Connellsville; a number live in New Haven, however, across the Youghiogheny river; some live in the country and some in Wheeler and White Rock, neighboring towns. Services, conducted by Rev. N. G. White, are held at regular intervals in Wheeler, in a chapel owned by the Connellsville church. A Sabbath School, also, under the auspices of the church, is held in the same place. A congregational Sabbath School was established early in the history of the church. The present membership is about 210, under the superintendence of Mr. James L. Paull. Women's Missionary Societies, home and foreign, have been in existence for several years, together with an Aid Society, which has rendered valuable service in reducing the debt on the new house of worship.

The semi-centennial anniversary of the church's history was appropriately celebrated in October, 1881.

## McCLELLANDTOWN.

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BY ELDER GEORGE PORTER.

In the upland county of Fayette, in Western Pennsylvania, a short mile almost due west from the little village of McClellandtown, in sight of the picturesque hills of the beautiful Monongahela, stands the Presbyterian church of McClellandtown. It is surrounded by a rich farming community. The land is rolling, well-watered and fertile and the people are industrious, prosperous and happy.

Regular Presbyterian preaching dates as far back as 1812 or 1813, where Van Emon first, and after him Beeber, preached in the log school-house, which stood on the farm of Elias Parshall. The school-house has long been torn down, and the little company who worshiped there has almost all been called home by the Master. Preaching was held in the school-house, and the communion in the woods near by, on the farm now owned by James A. Weltner. Two sermons each day of preaching were had, morning and evening in winter, and in summer in daytime, with an interval of two hours between. The preacher came from the old Glade Church in Greene county.

This arrangement continued until about the year 1837, when Rev. Samuel Wilson, then a young man, preached for the people in the old brick Baptist church, which stood hard by the old stone school-house, within easy view of our present church. He preached here and at Masontown and taught school at Uniontown, but soon added Dunlap's Creek to his charge and then dropped Masontown.

The interest deepening and members increasing, it was deemed not only expedient, but necessary to organize a church in this place, for which object thirty-nine members petitioned Presbytery. In accordance with this request, Redstone Presbytery appointed Revs. William Johnson, A. G. Fairchild and Samuel Wilson to organize a church. This committee on the 23d of November, A. D., 1839, executed the will of Presbytery and

elected Thomas Wilson, Samuel Gettys, William Grove, Joseph Deffenbaugh and Elisha Laughead as elders. Thus the present church was organized, founded and started on its grand and glorious mission as part of the great army of churches, to "fight the good fight of faith."

Rev. Samuel Wilson was installed pastor, May 19th, 1814, over the large charge of Dunlap's Creek and McClellandtown. He entered into the work with all the energy of his nature and for a period of more than thirty years ministered acceptably to the people "in season and out of season." He was a man who prided himself on punctuality, a large man, of commanding presence, and was loved and respected by all who knew him. The congregation could rest assured on the morning of preaching that he would be in the pulpit, ready to begin the service promptly at eleven o'clock. If a little early, he might be seen sitting upright in the saddle and coming in in fine shape; or if time pressed him, leaning forward and tapping his horse at each step with the old-fashioned cowhide, which every one carried who rode on horseback at that time. Mr. Wilson's style of preaching and his manner in the pulpit were looked upon at that time as being perfect. He always read his sermons from full manuscripts. They were well prepared, deep, searching and thoroughly Presbyterian in all their details. Whatever he did was always well done.

It soon became evident that a church ought to be built for the growing congregation. Accordingly, at a meeting of Presbyterians which was held in 1843, it was resolved to build a church and the north-west corner of Jacob Deffenbaugh's farm was fixed as the site for the new edifice. David Coffman, John Wilson, Isaac Core and John Weltner were appointed to collect funds and superintend the erection of the building. There were two doors in the south end of the church. The male portion of the congregation, with commendable pride and safety, entered by the upper door with the easy step, and left the female portion to get in as best they could over the rickety logs which served as an approach to the lower door.

The congregation was very Puritan and exclusive when once in the church, the males occupying one side and the females the other, with a strong division between. If, by chance, a stranger entered the wrong door and seated himself with the opposite sex, the gravity of the congregation was disturbed and it was looked upon as a good joke. The pulpit was at the north end of the house and was very much "stuck up." It was reached by a flight of three or four steps and a small door shut the preacher in from the people. The roof of the old house was supported by six wooden columns, on which hung tin candle-holders, for the common "tallow dip." More style was displayed in the light for the pulpit and glass candlesticks were used. The janitor's duty was to tiptoe around by the pulpit and by the wooden pillars, and snuff the candles carefully and solemnly with a pair of old-fashioned snuffers, generally snuffing out about half the candles and lighting them at their nearest neighbors. Of course every one watched the snuffing operation and laughed when a candle went out.

The clerk stood meekly in front of the pulpit ready to "start the metre" and "line-out" the hymns. The minister read the first two lines and then handed the book over and down to the clerk, who then started the music and did the rest of the "lining-out."

A Sabbath School was started in 1846, with Samuel Gettys as superintendent, and without a single failure a school has been held every summer since. Sometimes the school has almost died out and then again it has revived and taken on new life and energy and it is now in a flourishing condition. After Samuel Gettys came Jacob Deffenbaugh as superintendent, then Joseph Deffenbaugh, then Hugh J. Gilmore, then the writer of this history. The amount of good this school has done and is now doing, can only be known when eternity shall reveal all things.

The old church was accidentally destroyed by fire in the fall of 1865. This was a severe loss, but with a firm reliance on the Divine Blessing, the little congregation set vigorously to work to rebuild the church. At a regularly called meeting of the congregation, April 12th, 1865, it was resolved to rebuild on the

same site. A committee consisting of John Wilson, Hugh J. Gilmore, Conrad Deffenbaugh, John Coffman and Isaac P. Kendall was appointed to superintend the erection of the new church. It was dedicated, on the 15th of February, 1867, and now we have this present solid, commodious and beautiful house of worship, the high old pulpit and the tin candle-holders gone.

Rev. Samuel Wilson resigned the pastorate in 1869, lamented by all. He had been the spiritual father of nearly the whole congregation and his memory will always be green in the hearts of his people.

Rev. James P. Fulton was called in the fall of 1869. During his pastorate the same charge continued, Dunlap's Creek and McClellandtown. Mr. Fulton was a man of deep piety and earnestness. He generally read his sermons, but was seen and heard to best advantage when he spoke without notes. His great theme was a personal Saviour, the certainty of punishment for sin and the all-powerful love of Christ for a world lost in wickedness.

At the close of Mr. Fulton's pastorate the church of Dunlap's Creek notified the church of McClellandtown of their intention to ask Presbytery to dissolve the relation of the churches, as they had concluded to employ a minister the whole of his time. This was a cruel blow to the struggling little church, as it was emphatically the legitimate child of the old Dunlap's Creek Church. Nourished by the mother church, the bounds of each meeting, the members mingling together, theirs was a common interest and together they grew and prospered. This unnatural act of a natural mother casting out her offspring left the little church again out in the cold, with dissolution staring her in the face. But determining not to be destroyed thus ruthlessly, she soon formed a connection with Tent and Fairchance. Although this was not a natural union, as the churches were in no way identified, the connection has proved harmonious and the churches are all prosperous and happy.

April 1st, 1879, Rev. S. S. Bergen was called to take charge of the new-made pastorate, Tent, Fairchance and McClellandtown. Mr. Bergen was a popular man in the congregation. He was an

earnest talker and expounder of the Scriptures, almost invariably reading his sermons. His strong points were, the punishment of men for ingratitude, carelessness, listlessness, and allowing themselves to drift unprepared into eternity, knowing better. Mr. Bergen was most active in burnishing up the church outside and in. Through his exertions the present roof was put on the church and the modern and beautiful lamps hung in the inside. He was dismissed at his own request, by Presbytery, April, 1882.

In October, 1882, our present pastor, Rev. M. C. Bailey, was called, and has continued ever since to minister acceptably to his charge. Mr. Bailey's style of oratory differs from all who have preceded him. He speaks on all occasions without notes, throws his whole soul into his theme and when fully aroused fairly pounds his thoughts into his hearers. His great idea is that prophecy is being fulfilled at this time and in this country. That this is the limit of "Westward," that the "Star of Empire" can go no farther, that here God intends to display His power and that the history now making and to be made in the very near future, will be momentous in import and more wonderful than all that has gone before or will come after.

The growth of our church has been slow but sure. During the last part of Mr. Wilson's pastorate, a special outpouring of God's Spirit brought scores into the fold. At the dedication of the new house there seemed to be a feeling of deep interest and the meetings were continued from the day of dedication, February 15th, to April 14th, when forty were publicly taken into the church and acknowledged Christ as their Saviour. This was, indeed, a day long to be remembered in the history of the church and the good effects are still seen and felt in this community. Quite a number united with the church during Mr. Fulton's charge and under our present pastor over twenty have been added to the church, we hope of such as shall be saved.

During the pastorate of Rev. Samuel Wilson, Redstone Presbytery held a regular session at our little church, which was quite an event in her history. While Mr. Bergen ministered to us a second meeting of Presbytery was held here, so this little

church has had the honor of entertaining two meetings of Redstone Presbytery.

At a meeting of the congregation held, November 12th, 1852, Johnson Vankirk and Jacob Deffenbaugh, Jr., were ordained Ruling Elders. James Wilson and George H. Core were ordained and took their seats as Ruling Elders, April 25th, 1862. James Scott, Conrad Deffenbaugh and George Porter were elected Ruling Elders, May 24th, 1868, and ordained, June 13th, 1868. April 22d, 1877, George Dearth, Josiah B. Crow and Henry D. Core were elected Ruling Elders, and on June 10th, were by prayer and the laying on of hands, regularly ordained. The present elders are Conrad Deffenbaugh, George W. Core, Henry D. Core, Josiah B. Crow and George Porter.

We are glad to say (not boastingly) that this church has been and now is a blessing to the community in which it is placed, not only to Presbyterians, but to the whole community. The Sabbath School—a union one—welcomes all who come; for the great work of the church is to save souls. The great duty seems to be to save the souls of the children, believing that they, well-educated morally, are the anchor to hold our country, not only when torn and rent by political fury or bloody war, but to hold it for God and His Christ.

During all these long years of prosperity, we are glad to know our church has not been distracted and torn by dissensions and quarrels. Free from scandal and complaining, we thank God that we have passed so long without any of these scenes that do so much harm to the cause of religion. Now, while we are thankful for our present peace and good feeling, let us be careful for the future and hand down this little church with her honor as bright and untarnished as we found it and as it is now.

## SPRINGHILL FURNACE.

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BY REV. H. O. ROSBOROUGH.

Mr. John Kennedy Duncan, an elder in the Tent Church, purchased Springhill Furnace and moved to the place in 1834. Rev. A. G. Fairchild, D. D., was in the habit of preaching in the neighborhood on week days. In 1836 a frame meeting-house was built entirely at Mr. Duncan's expense. This house had two front doors, with the pulpit between them. In 1879 this building was repaired and remodeled, there being now but one door and the pulpit in the opposite end of the house, at a cost of \$507, and the repaired building was dedicated, February 22d, 1880, by Rev. H. O. Rosborough. In 1841 the number of members in the vicinity had increased to about twenty-five, when a petition was forwarded to Presbytery for the organization of a church. Presbytery granted the request and appointed a committee, consisting of Revs. Fairchild, Stoneroad and McLean, to attend to the organization, the time being left discretionary with the committee. The committee met, June 18th, the congregation having been previously notified. Rev. Joel Stoneroad preached, Heb. 11:24. The following persons were received to constitute the church about to be organized, viz.: Dismissed from Tent Church—John K. Duncan, Mrs. Anna W. Duncan, Eliza Oliphant, Elizabeth Keerns, Mary Osborn, Sam'l Bunting, Nancy Bunting, Matilda Phillips, John Williams, Mrs. Williams, Jas. Huston, Margaret Huston, Jane Shuff, Catherine Biglow, Sam'l Buxton, Ruth A. Buxton, Joseph, James and Rebecca Butler. George's Creek Church: Mrs. Beatie, John Dunlap, Catherine Dunlap, Rosanna Davis, Jesse E. Stentz and Samuel N. Bedford. Uniontown Church: Samuel Duncan and Margaret, his wife. The committee then proceeded to organize the church in the constitutional order. Samuel Duncan and James Huston were elected elders and were ordained. Mr. Stoneroad presided, proposed the constitutional questions and made the ordination prayer, and Mr. Fairchild delivered an appropriate exhortation to the people and closed with prayer. Rev. W. W. McLean had been appointed Stated Supply by Presbytery at its

previous meeting. John K. Duncan was also elected an elder.

Rev. W. W. McLean supplied the church, or as some think was pastor, until 1851, when he was called to the Mt. Pleasant Church.

The church had many supplies from 1851 to 1864, among whom were Dr. Fairchild, J. Mateer, W. A. Fleming, H. W. Biggs, J. Davis, J. McClintock, J. H. Flanagan and H. O. Rosborough.

On the 13th of June, 1864, Rev. H. O. Rosborough was installed pastor for one-third of his time by Rev. J. McClintock and Rev. W. F. Hamilton, who had been appointed for that purpose, on a salary of \$166 per annum. This pastorate continued for nearly twelve years.

Rev. C. B. Wakefield was installed pastor of this church, in connection with Fairchance, June 22d, 1881. This relation lasted only about three months.

Some of the supplies since 1876 were Revs. J. B. Dickey, M. C. Bailey and H. O. Rosborough—the latter by appointment of Presbytery, has been for several years Moderator of the Session.

Total number of members from the organization to July 1st, 1887, is 192; about thirty-six of these are now (1887) living in the bounds of the congregation.

Two members became ministers of Gospel, viz.: Samuel Campbell and Jacob Ruble. Henry H. Ryland is now a candidate for the ministry.

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## MOUNT WASHINGTON.

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BY REV. A. S. MILHOLLAND, D. D.

As but few facts pertaining to this church have been placed upon record and but meagre information can be obtained from those now living within its bounds, we shall be able to prepare

but a very brief history. We shall attempt to present, as accurately as possible, but a few of the most important facts, as we can gather them from the limited sources at hand.

At a meeting of the Presbytery of Redstone, held at Laurel Hill, on the first Tuesday of October, 1841, the Revs. Joel Stoneroad and W. W. McLean, and Mr. Wm. Redick, elder, were appointed a committee to visit Mount Washington and vicinity to inquire into the expediency of organizing a Presbyterian church, and, if they judged it expedient, to organize a church there before the next meeting of Presbytery, to be called the Church of Mount Washington.

After considerable inquiry and deliberation, the committee concluded that the interest of truth as well as the interest of the Presbyterian church required such organization, and accordingly appointed the 24th day of March (1842?) as the day upon which the church should be formed. A majority of the committee being present on the day appointed, Rev. Joel Stoneroad preached on the occasion, from 2 Cor. 12:10, latter clause: "For when I am weak then am I strong," and after the preaching of the sermon proceeded to the election of Elders. Messrs. Seth Hyatte and Simon Snyder were elected to that office, after which, Mr. Stoneroad made the necessary remarks on the nature and duty of the eldership and the reciprocal obligation of both elders and people, and there, with the elders present, as one of the committee, proceeded by prayer and imposition of hands, solemnly to ordain and set apart the elders elected to the office of Ruling Elder in that congregation, the elders and people having answered affirmatively the requisite constitutional questions. The names of the persons dismissed on the occasion from the church of Uniontown, with a view to form the new organization, are as follows: Mr. Benjamin Elliot, Mrs. Eunice Elliott, Mr. Daugherty Elliot, Mr. Solomon Elliot, Mrs. Susan Ketchman, Mrs. Esther Conaway, Mrs. Long (daughter of Mrs. Ketchman,) Mrs. Shaffer, Mrs. Reynolds, Mrs. Belinda Reynolds, Mrs. McCartney, Mrs. Mathews, Mrs. Ripple, Mrs. Mary Elliot, Miss Mary Elliot, Mr. John Robinson, Mrs. Rebecca Robinson, Mrs. Gaither, Miss Elizabeth Gaither, Mr. William Gaither (un-

der suspension), Mrs. Hill, Miss Christiana Hill, Miss Nancy Hill, Miss Jane Hill, Mr. Robert Hill.

The following persons are from the Presbyterian church at Tent, viz.: Mr. Simon Snyder, Mr. Morgan H. Jones, Mrs. Sarah O. Stewart, Mr. Seth Hagan and Miss Hyatte.

Previous to the organization of this church at Mt. Washington, there was a church about seven miles distant, known as Brown's Church. Whether this church was ever formally organized we do not know, but the presumption is that it was not. From this time on, for some years, the Brown and Mt. Washington Churches seem to be one organization of one and the same church. The next record after the one concerning the organization of Mt. Washington Church, is as follows:

"The Session of the Presbyterian church of Mt. Washington met at Brown's Church, on the 2d day in May, 1842, for the purpose of examining applicants for admission to the privileges of the church. Present, Rev. J. McClintock, Moderator; Seth Hyatte and Simon Snyder, Ruling Elders. Mrs. Daugherty Elliot was received at this meeting." The next meeting was held at Mt. Washington, August 20th, 1842. The next record reads: "The Session of the Presbyterian church of Mt. Washington convened at Brown's Church on the 3d Sabbath of June, 1843." The Rev. Mr. Martin was the Moderator of this meeting. Another record reads: "The Session of Mount Washington and Brown's Church convened at Brown's on the 3d day of June, 1845. Again, the Session of Mt. Washington and Brown's Church met at Brown's Church on the 4th day of July, 1846."

One of the elders of Mt. Washington Church informs me that, at an early day the old log meeting house, which stood on or near the site of the present Tent Church, was torn down and removed to the mountains, where it was re-erected and is still standing, though not occupied and is known as the "Old Brown Church." The distance which these logs were hauled is about twelve miles. The name of "Brown" seems to have been dropped about the year 1863; it is thereafter known as Mt. Washington. This church has never been strong—never self-supporting—and so far as I can ascertain, never had a settled pastor.

The Revs. Joel Stoneroad, H. O. Rosborough, S. S. Bergen, C. B. Wakefield and C. C. B. Duncan have been among its Stated Supplies.

Mr. G. W. Hensel, Mr. James McCann and Mr. S. D. Elliott compose the present Session.

The present church building, which is small, is built of logs, weather-boarded and plastered, and was erected soon after the organization of the church.

The membership at this time is not more than thirty.

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## WEST NEWTON.

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BY REV. J. C. MELOY.

Prior to 1851 this church was a part of the Sewickley congregation, whose house of worship was located four miles from the town of West Newton, originally called Robbstown. For many years people living in town rode or walked over the hills to worship the God of their fathers in that grand old church, whose history runs back over a period of more than 110 years. It is difficult to tell who preached the first sermon in West Newton or who planted the seed which has grown and matured into the vigorous plant of to-day. The earliest trace of evangelistic work is a communication in "The Weekly Recorder" of 1822, emanating from the pen of the Rev. A. O. Patterson, D. D., who at that time was pastor of the Sewickley Presbyterian Church. Speaking of eight different Sabbath Schools which he had organized and maintained within the bounds of his charge, he says: "Robbstown Sabbath School, No. 1, was organized in March last, under the direction of two superintendents and seven teachers and contains seventy-two scholars, one-half of whom recite

from memory and had recited on the 27th of October, 6,042 verses of Scripture, 234 pages of Catechism and 226 hymns. This school has been well attended and continues to prosper."

Public worship was held as opportunity presented itself, the services being conducted a few times in a saw mill, on the river bank, which has long since disappeared, and more frequently in the old octagon school-house, once the pride of the town and still permitted to stand as a relic of by-gone days. It is remembered that Rev. William Annan, pastor of the Sewickley Church, often held such services in these buildings.

In the year 1835 a few of the liberal minded Presbyterians living in or near the village, prominent among whom were Hon. George Plumer and his sons, Alexander and John C. Plumer, determined to erect a house of worship. But being too weak financially to perform the work themselves, a proposition was made to them by the Evangelical Lutherans to join them in this enterprise, the Lutheran denomination to hold a fourth interest, and each to have a specific part of the time for the holding of public worship. By mutual consent this partnership was dissolved in the year 1850, the Presbyterians purchasing from the Lutherans, for the sum of \$650, their entire interest in the building and grounds.

It was now thought by many that the time had come to organize a church distinct and separate from the mother congregation. The town having taken to itself a new name was growing in size and importance. Presbyterians were gathering in and about it; the distance to Sewickley was too great for many to attend, and there were difficulties constantly arising in the prosecution of co-operative work. Accordingly, a memorial, numerously signed by Presbyterians living in West Newton, was sent to the Presbytery of Redstone, asking for the organization of a church.

The following is an extract from the minutes of Presbytery, viz.: "Sessions of the Presbytery of Redstone, West Newton, October 2d, 1850. The action expressed in the following minutes was had, viz.: A memorial from West Newton and vicinity asking for the organization of a church in

West Newton was presented and read. On motion, it was resolved, that the request of the memorialists be granted and that Messrs. R. Stevenson and J. R. Hughes be a committee to organize said church, on the 8th day of January, 1851. At the Sessions of the Presbytery in Connellsville, April 8th, 1851, the following record was made, viz.: The committee appointed at the last meeting to organize a church at West Newton, reported that they had organized said church with four elders and seventy-one members. This report was adopted and the conduct of the committee approved."

The names of the "four elders" referred to in the above report are William Brookens, Francis McConaughey, M. P. Smith and Thomas Robertson. The first trustees of the church were Geo. Plumer, David Markle and Nimrod Gregg, and the first treasurer was M. P. Smith.

Rev. Watson Hughes had been the pastor of the mother church before the separation, but having resigned his former charge he now became pastor of the new organization and labored successfully and happily in that position until the spring of 1855, at which time he resigned his office and removed from our bounds.

In the autumn of the same year the congregation called the Rev. Daniel Williams, who served the church until the spring of 1857.

The next fall a unanimous call was made out for the pastoral services of the Rev. A. O. Patterson, D. D., who many years before had served, with great acceptability, the Sewickley Church. The call was accepted and a most happy pastoral relation continued until April, 1863. After the resignation of Dr. Patterson the pulpit was vacant for more than a year.

In the autumn of 1864, Rev. O. H. Miller became pastor and served the church until the fall of 1869.

In the spring of 1870, Rev. Henry Fulton was installed pastor, discharging the duties of his office until June, 1874. During the pastorate of Mr. Fulton the congregation built a substantial frame parsonage, containing seven rooms, which is still

held for the use of the pastor. The cost of this property was \$2,500.

On the 1st day of November, 1874, the present pastor, Rev. J. C. Meloy, began his labors. Soon after the installation of Mr. Meloy, steps were taken for the erection of a new house of worship. A more desirable location was secured on Main street; various subscriptions were taken and the old building sold. The present Gothic brick house was erected, and on the 12th day of May, 1879, was dedicated, free of debt. The entire cost of the building and grounds was about \$22,000. It has a seating capacity of about 450; has a delightful auditorium and basement, and is justly considered an ornament to the town. The remembrance of our struggles, our hopes and fears, during the erection of this church—a time of financial trouble in the country—lingers in the memory of our people. The Building Committee were Geo. Plumer, chairman, J. Q. Robinson, M. D., H. D. Smith, John Markle and Andrew Robertson. The congregation is largely indebted to this committee, especially to its chairman for the beautiful building we now occupy.

A complete list of Ruling Elders who have served the congregation are the following, viz.: William Brookens, Francis McConaughey, M. P. Smith, Thomas Robertson, Robert Guffey, J. C. Plumer, Paul Hough, H. D. Smith, John McKenry, R. W. Hunter, William Plumer, Alexander Rankin, R. D. Humes and David A. Hunter.

The following are our Board of Trustees, viz.: Geo. Plumer, F. V. Jeffries, Robt. Taylor, A. N. Franklin and Benjamin Sampson.

It would prolong our history too much to speak of the faithful services performed by many of our members, not only in the eldership, but also among those who have occupied humbler places. We have from the beginning of our organization enjoyed uninterrupted peace among ourselves, together with a good degree of prosperity, both temporal and spiritual.

The Session reported to the last meeting of Presbytery the following statistics for the year ending, April 1st, 1887, viz.: Elders, six; Deacons, none; added on examination, four; certificate,

eighteen; total, 205; Sabbath School membership, 150; adults baptized, two; infants baptized, five; contributions to Home Missions, \$129; Foreign Missions, \$169; Education, \$22; Publication, \$30; Church Erection, \$17; Relief Fund, \$15; Freedmen, \$169; Sustentation, \$10; Aid for Colleges, \$10; General Assembly, \$17.55; Congregational, \$2,031; Miscellaneous, \$5.

Our Sabbath School, although small (150), is a very pleasant one. We have a good Library and faithful officers and teachers. We have also an interesting prayer meeting, which is held every Wednesday evening in the basement. For what God has done for us in His Providence and by His grace, we trust we are truly thankful. As we approach our thirty-seventh mile-stone, we desire to erect our Ebenezer, saying: "Hitherto hath the Lord helped us."

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## PLEASANT UNITY.

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BY REV. ROBERT F. SMITH.

It was in the year 1831 the good people of Pleasant Unity built a neat brick church almost opposite the present house of worship. The old house stood for about fifty years, when it was taken down and much of the old material used in the new building. The church was a preaching point only and was supplied principally by the pastors of the Mt. Pleasant church. All the Presbyterians in and about Pleasant Unity were members of the Mt. Pleasant Presbyterian Church. It was a matter of convenience to have preaching occasionally in their midst.

For several years after the church was built Rev. Andrew O. Patterson, the second pastor of Mt. Pleasant church, (the first was

Dr. Power), preached occasionally for the people of Pleasant Unity. Dr. Patterson served the Mt. Pleasant church fourteen years, resigning in 1834. He was succeeded by Rev. Samuel Montgomery whose pastorate covered ten years, from 1835 to 1845. He, like his predecessor, preached occasionally in the brick church at Pleasant Unity. A few years after the division into Old and New School, Mr. Montgomery, with about two-thirds of his people, united with the New School branch. The Old School side called a pastor and both parties used the same houses of worship, occupying them on alternate days.

The details of the history of this period belong properly to the records of Mt. Pleasant church and will be given in its history. Pleasant Unity Church was organized in 1854 and her history properly begins from that date. Previous to that time it was, as has been stated, a preaching point only, within the boundaries of Mt. Pleasant church. Before the division we have seen that Rev. A. O. Patterson and his successor, Rev. Mr. Montgomery, preached frequently on this side. The Old School party never organized a church in Pleasant Unity. After the division and up until the reunion in 1869 the Old and New School pastors of Mt. Pleasant church preached regularly in Pleasant Unity, using the church on alternate days. It will only be necessary to name these pastors in the order of their succession. On the Old School side there were Revs. Brownson, McLean, Barron and Barnett. The New School pastors of Mt. Pleasant church up to the time of the organization of the Pleasant Unity church, were Revs. Montgomery and Porter. Rev. Mr. Porter's successor was Rev. James Cochran. He assisted in organizing a New School Presbyterian Church at Pleasant Unity and as the new church was attached to Mt. Pleasant church under one pastor, Rev. James Cochran thus became the first pastor of Pleasant Unity Presbyterian Church.

The following is the first record of the "Minutes of the Presbyterian Church of Pleasant Unity:"

PLEASANT UNITY, March 25th, 1854.

The Rev. S. M. Sparks and Rev. James Cochran, a committee appointed by the Presbytery of Pittsburgh to organize a church

in Pleasant Unity, met according to appointment and did organize a Presbyterian Church according to the form laid down in our standards. After the organization, Mr. George Chambers and Mr. James Jamison were elected and installed elders of the church. Immediately after the organization Session met and was opened with prayer by Moderator. Members present, Rev. James Cochran and George Chambers; absent, Mr. James Jamison. Mr. George Love and Mrs. Momeyer appeared before Session and, after a satisfactory examination as to their Christian experience and knowledge of the Scriptures, they were received as members of the church. Closed with prayer.

JAMES COCHRAN, Clerk.

Unfortunately a number of pages are lost out of the first Sessional Record Book. The original roll of members at the time of organization cannot be found, but the number of members is supposed to have been about one hundred.

Rev. James Cochran continued as pastor until 1860, when he was succeeded by Rev. S. M. Sparks. Mr. Sparks was succeeded in 1869 by Rev. Henry Cooper, who was Stated Supply for a short time. Early in April (probably the 11th), 1870, Rev. John McMillan entered upon his labors as pastor of Mt. Pleasant and Pleasant Unity churches. He was the first pastor after the reunion of the Old and New School branches. He remained but one year. In April, 1871, he resigned Pleasant Unity and accepted a call for his entire time at Mt. Pleasant, preaching, however, each Sabbath evening in the village of Mt. Pleasant. Pleasant Unity was thus cut off from the mother church and became independent.

In June, 1871, Rev. Augustus Cone became pastor of Pleasant Unity church, giving it his whole time. He was succeeded by Rev. A. F. Boyd, who was installed June 26th, 1874. During his pastorate a good, substantial and commodious parsonage was built, directly across the street from the old brick church. Mr. Boyd resigned in the Spring of 1877 and was succeeded by Rev. Robert White, who acted as Stated Supply until the winter of '80-'81. Rev. A. A. Hough was installed as pastor October 11th, 1881. He resigned this charge in the fall of 1886, and was re-

leased by Presbytery on the 28th of September, 1886. Rev. Robert F. Smith, the present pastor, succeeded Mr. Hough in the spring of 1887. He was ordained by the Presbytery of Redstone, May 26th, 1887, and installed as pastor of Pleasant Unity church on the 11th day of June, 1887.

The Session at the organization consisted of George Chambers and James Jamison. From 1854 to 1870 the following persons were added: James McGuire, Wm. Sloan, Ruling Elders in Unity Presbyterian Church, were received on certificate, August 14th, 1854, and at the same time elected elders of Pleasant Unity church. Henry Welty, an elder in Greensburg Presbyterian Church, was elected and installed in Pleasant Unity church, June 15th, 1856; Thomas Latta ordained and installed in the year 1862; W. L. Chambers in the year 1867; since 1870, Joseph Jamison, formerly an elder in Mt. Pleasant church, installed at Pleasant Unity, March 5th, 1871; Andrew Giffen and S. J. Hamill, M. D., ordained and installed September 9th, 1871; William Giffen, formerly elder at Mt. Pleasant church, installed at Pleasant Unity, September 21st, 1878; Henry Bair, ordained and installed, September 21st, 1878.

George Chambers, one of the two original elders, was dismissed, January 7th, 1871, to unite with the Presbyterian Church at Greensburg, Pa. Returning again to Pleasant Unity, he was received by letter January 13th, 1878, but was never re-elected as elder. James Jamison carried his letter to Greensburg and after a few years returned to Pleasant Unity. He was not again elected elder. Thomas Latta died, December 15th, 1865, aged sixty-nine years. James McGuire died, December 27th, 1865, aged seventy-two years. Wm. Sloan died a number of years ago; date of his death unknown. Henry Welty died at Pleasant Unity in the year 1859. Henry Bair was dismissed, March 23d, 1879, to unite with the Presbyterian church at Holton, Kansas. Doctor Hamill was dismissed at his own request, to unite with some other Presbyterian church; now dead; date of death not known. The Session as now constituted, consists of Rev. Robert J. Smith, Moderator, W. L. Chambers, Joseph Jamison,

Andrew Giffen and Wm. Giffen. (Mr. Giffen has since removed to Ohio.

The old brick church having stood the storms of more than fifty winters began to show signs of decay and it was considered by many people as unsafe. It was proposed to build a new church across the street and in 1883 the work was begun. The new house of worship was dedicated in the fall of 1884. It is a handsome building, beautifully located and well planned. It is brick, one-story, with lecture room at the rear. The audience room of the main building is 50x38, and has a seating capacity of 325. Seventy-five more can be accommodated in the aisles on chairs. Windows, lecture-room also, of cathedral glass; floor covered with a handsome carpet. The lecture room is 45x18. The entire building cost, complete about \$8,000.

The total membership of Pleasant Unity Church is 104. Besides the public services on the Sabbath, there are Wednesday evening prayer meeting, Sabbath School, Women's Foreign Missionary Society, Young People's Home Mission Circle and a Band.

The Sabbath School has enrolled sixty-eight members. Elder W. L. Chambers, is Superintendent, with five teachers.

The Women's Foreign Missionary Society has fourteen members. The officers are, Mrs. Agnes Walters, president; Mrs. Dr. J. H. Kelly, vice-president; Mrs. W. L. Chambers, recording secretary; Mrs. Preston Chambers, treasurer; Mrs. R. F. Smith, corresponding secretary.

The Young People's Home Mission Circle has thirty members: Mrs. R. F. Smith, president; Mr. F. G. Kelley, vice-president; Miss Mattie Giffen, recording secretary; Miss Belle Gallagher, corresponding secretary; Mr. Burk Walter, treasurer.

Fifteen children are enrolled in the Band; name, "Trusting Band." It is in charge of Mrs. Wm. Giffen.

Here ends the record of Pleasant Unity Church to the present time. The Gospel has been preached here in this community for more than a half a century. The history is a very plain one, but much good has been done. In all these years "a great number believed and turned unto the Lord."

## MT. VERNON.

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BY REV. C. P. CHEESEMAN.

Mt. Vernon church is situate about one mile from the Youghiogheny river, four miles from McKeesport, five miles from Round Hill and eight miles from Long Run Church. In this neighborhood lived a goodly number of Presbyterian families, who found it difficult to attend church at any of the established places of public worship, and under the leadership of Col. Wm. Douglass, the Presbyterian element of this section united in a petition to Presbytery to organize a new church to be known as the Mt. Vernon Presbyterian Church. This petition was presented to Presbytery, at a meeting held at McKeesport, September 18th and 19th, 1866.

Presbytery entertained the proposition and appointed a committee to look over the field, and if wise, in their judgment, to organize a church. Accordingly, the committee, consisting of Rev. O. H. Miller, Rev. Robt. F. Wilson and Elder John McKenry met on the 28th day of January, 1867, and organized this church with a membership of forty.

The church began its work under very favorable circumstances. The outlook from that standpoint was bright. The people interested in the success of this church worked in harmony. Indeed, this has been the praiseworthy characteristic of this church from the beginning of its history to the present time. The necessity of erecting a church building was urged by the friends of this new enterprise and was pushed rapidly to completion, and in the year 1868, the Mt. Vernon Church was dedicated, free of debt, to the worship of the one only living and true God.

The membership at present is about eighty. To any one unacquainted with the facts, it may seem a little strange, that a church with as good prospects in the beginning, has not made more progress in twenty years. But when we remember the changes incident to twenty years and particularly of this community, we see in this church much good accomplished. About this time, or shortly after the establishment of the Mt. Vernon

Church, a number of Presbyterian families moved into the bounds of other congregations, and as is often the case, their places were not taken in the church by those coming into the neighborhood, and in the early history, the founder of the church, Mr. Douglass, died. So, from causes over which man has not control, the little church was weakened, yet it kept on in the work of the Lord, maintaining public worship quite regularly. We think it worthy of mention, that for almost eighteen years, this church was unable to employ a pastor and could not be united with any other church, trusting entirely to supplies, and yet kept up a fair report to Presbytery and grew a little in real strength.

Rev. A. Bronson, D. D., supplied this church for several years. We have not a list of those who at different times preached to this people. Supplies were obtained, for the greater part, from the Seminary in Allegheny,

Rev. J. D. Shanks was supply several months; also, Rev. Mr. Hair, then pastor of the McKeesport Presbyterian Church.

In the spring of 1881, the present pastor, C. P. Cheeseman, began his work among the people of Mt. Vernon, and as Stated Supply, preached to them till July, 1885, when he was installed over this church as pastor, and thus, under one pastorate, the Mt. Vernon and Long Run Churches were united.

The following is a list of the elders of the church who have served from time to time: Messrs. Wm. Douglass, Philip Hodill, Alex. Rankin, Jas. Love, Sam'l C. Rankin, Matthew Young, Jno. M. Shaner, Samuel Culbert, Harvey Thompson and David Rankin.

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## FAIRCHANCE.

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BY REV. M. C. BAILEY, PH. D.

Fairchance was a preaching point for Presbyterian ministers for thirty years before a church was organized. History does not inform us just when Mr. Fairchild began to preach here, making it an out-post of the Tent congregation. It is well

known that he preached both in public and private houses before a church building was erected.

In 1845 a meeting-house was built, chiefly through the liberality of Mr. F. H. Oliphant, an elder of the Tent Church. In the absence of Mr. Oliphant, Col. Jas. Robinson superintended the entire work. Dr. Fairchild continued to preach here till the event of his death in June, 1864. During all these years and until the organization of the church, Fairchance was treated as an outpost of the Tent, sharing in the experiences of that church. Its pastors and supplies were the pastors and supplies of this point.

After the death of Dr. Fairchild, the Rev. J. C. Hench became the pastor of the Tent, being installed, November 6th, 1866. Another fruit of Mr. Oliphant's liberality, was the gift of a house and lot to Mr. Hench, for a parsonage. This property stands midway between the cross-roads, on the way commonly traveled between the two churches. The pastoral relation with Mr. Hench was dissolved in April, 1869. About this time the Tent was supplied one-half of the time by Rev. Wycoff.

On May 3d, 1871, an organization was granted to Fairchance congregation. It was organized under the name of Fairchance Presbyterian Church. The committee appointed by Redstone Presbytery for this purpose were the Revs. W. W. Ralston and Joel Stonerod, and Elder J. K. Ewing. The first two members of the committee were present. The church was organized with eighteen members, the most of whom came from the Tent. The following is a list of their names:

F. H. Oliphant, H. Humphreys, J. P. Carothers, Mary Duncan, Mrs. F. H. Oliphant, Mrs. H. Humphreys, Wm. Mason, Mrs. Mary Mason, Mrs. Catharine Core, Mrs. A. L. Osborne, Miss Dessa Woods, Miss Nannie Woods, Mrs. John Stirling, Wm. Pastoris, Mrs. Mary Pastoris, Sallie Pastoris, Mrs. Elizabeth Goldsboro and Julia Pastoris.

F. H. Oliphant, H. Humphreys and Wm. Pastoris were elected and installed elders, and Mr. Oliphant, Esquire Humphreys and Mr. J. P. Carothers were elected trustees.

For some time the church was served by supplies, among

whom were Revs. Perkins, Martin and others. Dr. Martin was Stated Supply in 1873.

In December, 1874, the Rev. D. B. Rogers was Stated Supply of Tent and Fairchance for a few months. In April, 1875, he became the pastor of these churches; in 1877, Rev. Dickey; in 1878, Rev. S. S. Bergen; in 1881, Rev. C. B. Wakefield. The pastorates of all these brethren were brief.

In May, 1882, the Rev. M. C. Bailey, a member of the Presbytery of Carlisle, received a call to this church, in connection with the churches of Tent and McClellandtown. The installation services were held in October, of the same year, but Mr. Bailey began his work in the previous June.

In the beginning of the year 1881, a remarkable work was begun by private members of the church, which resulted in the addition of about seventy persons to the church. Some of this number are valuable and faithful members of the church, but it is a sad fact that three-fourths of them have either become wholly indifferent or dishonor the profession they once made.

September 20th, 1882, J. P. Carothers, Thomas Hart, Henry McEntire and John Stirling were elected elders.

In 1881, a few ladies, with characteristic energy, formed a Parsonage Association and set about to build. A lot was donated by the Fairchance furnace company and a neat and comfortable house erected, which, in a very short time, was entirely free from debt, owing to the energy and perseverance of these devoted women. The cost of the parsonage was \$1,300.

This field must, from the nature of the case, require great patience. A handful of faithful and enterprising women must be relied on to do the most important work of the church.

The church has from time to time suffered from the loss of the men who occasionally rise up to be the leaders in its work. It is a singular fact, that in the midst of these discouragements and in spite of them, the Lord carries on his work. A thriving Sabbath School has always existed. The seed has been sown. It is in most cases hidden from our view. But He, who declares that no word shall return unto Him void, watches it and will in the end use it for His glory.

## FAYETTE CITY.

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Fayette City is a village of several hundred inhabitants, situated on the east side of the Monongahela river. This church, which takes its name from the place, is one of our newer churches, having been organized in 1872. The idea of forming a church in that place, originated with certain members of the Rehoboth Presbyterian Church, who were living in that locality. They were prompted to take this step, in view of certain overtures made to them by the Little Redstone people, to join them in one pastoral charge. There were difficulties in the way; the members of the church there belonged to Rehoboth, and the building was held by the trustees of that congregation. These hindrances, however, were quickly and generously removed by the Session of the Rehoboth Church, who, without waiting to be asked, held a meeting and resolved to throw no obstructions in the way of the proposed organization, beyond the giving of an official notice to the leaders in the movement, that the church property in Fayette City, belonged to Rehoboth.

The church was formally organized about the 1st of November, 1872, and Wm. Bank, M. Sloterbeck and C. V. Powers, were installed as elders. Twenty-four of the original members were received by letter from the Rehoboth Church.

Rev. R. R. Gailey, who was at that time pastor of Little Redstone, was immediately installed over the new organization, his time to be divided between the two congregations. After two years, Mr. Gailey resigned his charge and removed to another field of labor.

He was followed by Rev. C. C. B. Duncan, who remained in the field only one year.

The next pastor was Rev. J. T. Crumrine, who served the church for two years, at the end of which, he removed from the Presbytery and took charge of another congregation.

Inasmuch as the Little Redstone Church, to which we naturally look to join us in supporting a pastor, has not felt herself prepared, since the removal of Mr. Crumrine, to call a pastor,

this church has been compelled to depend on such supplies as could be readily procured.

Revs. P. Baker, Wm. G. Nevin and Dr. S. F. Farmer have supplied us, so that we have had preaching, on an average, every two weeks. The church has not grown much since its organization, as we only number at present about thirty members, but if the town should grow, as it is believed it will, we have, at least, the nucleus of a church, and are prepared to accept any advantages which may be offered us.

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## SCOTTDALE.

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Scottdale is a beautiful and very flourishing town on the southern border of Westmoreland county. It is one of the newer towns in this part of the State, having grown up largely, as a result of the wonderful coke and iron industries by which it is surrounded. Already it is one of the leading places in the county, and it certainly is not a wild prediction, that the time is not far distant, when it will be the leading place. Its importance as a preaching point was very soon observed by the lamented Dr. John McMillan, of the Mt. Pleasant Church, who supplied the people there with preaching as he had opportunity, public worship being held in the school-house, or in the Reformed Church, as it appeared to be most convenient. It was not long until the feeling began to prevail that we ought to have an organization here. A petition was prepared, numerously signed and forwarded to the Presbytery of Redstone, asking that the matter be taken into consideration and, if, in the judgment of the brethren, it ought to be done, to send a committee and effect an organization, at as early a day as possible. The Presbytery granted this petition at its April meeting and appointed Revs. John McMil-

lan, D. D., and T. S. Parke, with Ruling Elder Wm. Giffin, a committee, to carry out its wishes in this regard. On the 13th of May, 1874, the committee performed their work and Scottdale became one of the churches of Redstone Presbytery.

At the time of the organization, two gentlemen were elected to serve as Ruling Elders, viz.: Dr. A. J. Rogers and Mr. O. B. Robertson; the former declining to serve, Mr. Robertson was ordained and installed.

The original members who took part in the organization were, Oliver B. Robertson, Mary A. Robertson, Pauline Parker, John Klingensmith, Mary Klingensmith, Margaret Klingensmith, Frances Klingensmith, J. B. Klingensmith, Anna E. Klingensmith, Henry D. Bole, Catharine Bole, Sarah E. Ault, Dr. A. J. Rogers and Margaret Rogers.

The newly formed church now depended upon occasional supplies for the pulpit until November, 1875, when Dr. McMillan undertook to supply them statedly. He occupied the pulpit until November of the following year, giving to the church one-fourth of his time.

On the 1st of November, 1876, this church, for the first time, enjoyed the services of a regularly installed pastor. Rev. J. H. Stevenson, an able minister, in the prime of life and usefulness, was installed over the united churches of Tyrone and Scottdale, each church to enjoy one-half of his time. When this arrangement began, Scottdale was the weaker church, not being able to raise one-half the salary. It was not long, however, until it was the heavier supporter, and became responsible for the larger part of his salary. At the spring meeting of Presbytery, in the year 1883, Mr. Stevenson resigned and went to another field of labor. His services had been greatly blessed to the church, which now felt itself to be fully self-sustaining.

On the 3d of the following January, Rev. E. S. Robinson, pastor of the Congruity Church, was called. He served the church very acceptably for a period of two years, when he resigned to take charge of a larger and more influential church.

After a vacancy of one year, Rev. Z. B. Taylor was called

and installed, assuming his pastoral duties in April, 1887, and continuing on up to the present writing.

At the time of the organization of the church the Rotary System was adopted in the election of the eldership. The following is a list of the elders who have served, viz.: O. B. Robertson, Dr. A. J. Rogers, John G. White, Thomas W. McCune, John S. Loucks, Thomas W. Ault. Dr. J. C. Farrar, E. L. Robinson, John Robertson, Jonathan Merritt, Frank Ritchie and A. B. Hosack.

Soon after the organization of the church, the congregation began to feel their need of a house of worship, which they could call their own. They had been occupying in turn, the school-house, the Reformed Church and the Baptist Church, arrangements which were not satisfactory to them.

In the great Centennial year, 1876, the present brick structure was erected, at a cost of \$4,500, and dedicated on the 22d of April, 1887. It is a neat, comfortable house, but now scarcely adequate to meet the wants of a growing congregation.

In the fourteen years of our church history, she has grown from fourteen, to a membership of 150.

Our statistical report for the year ending, April, 1888, is as follows, viz.: Elders, five; Deacons, two; added on Examination, one; added on Certificate, ten; Members, 150; Infants Baptized, six; Adults Baptized, one; Sabbath School Membership, 100; contributions to Home Missions, \$17; Foreign Missions, \$19; Education, \$8; Sabbath School work, \$35; Church Erection, \$6; Relief, \$45; Freedmen, \$5; Sustentation, \$5; Aid for Colleges, \$11; General Assembly, \$17; Congregational, \$1,475.

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## BELLE VERNON.\*

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BY REV. P. BAKER.

The First Presbyterian Church of Belle Vernon, Pa., was organized, December 11th, 1873, by a committee appointed by

\*Copied largely from a history of Belle Vernon Presbyterian Church, by Dr. John S. Voorhis, Belle Vernon, Pa.

Redstone Presbytery, consisting of Rev. G. M. Hair, Rev. R. Gailey and Elder Alex. Rankin. Dr. I C. Hazlett, R. J. Linton and S. F. Jones were elected elders; the two former were ordained and installed, Mr. Jones being at that time installed only, having been a member of the Session of Rehoboth previously.

The following persons were received by certificate from Rehoboth Church, viz.: Mr. D. B. Johnston, Mrs. E. S. Van Voorhis, James French, Dr. J. S. Van Voorhis, Sarah Johnston, L. M. Speer, Fannie S. Speer, S. F. Jones, S. E. Jones, R. J. Linton, C. S. Linton, Nancy Smock, Ellen McFall, Margaret Garrison, Harriet Patterson, Lizzie V. Cunningham, I. C. Hazlett, Samuel Clark, Anna Clark, Maria E. Hughes, Jennie French, W. T. Speer, Mary P. Speer, W. P. Mackey, Samuel McKean, Agnes McAlpin, Mary Smock, Elizabeth Lucas, Nancy Sheets, Maggie McFall, Jane Hopkins, Alvira M. Fromier, Mary S. Cook, Susan C. Wise, James McAlpin, Jennie Jones, Sarah Barkman, Philip Smock, Olive Barkman, Laviena Smock, W. McFall, Robert McFall and Charlotte Hammitt. From other churches: W. F. Morgan and wife, and Mary C. Aler—in all fifty-one.

It will be seen from the above that the original membership very largely was received from Rehoboth congregation, of which church this one had previously been a part.

Belle Vernon had been a preaching station for some years before this date and a church building had been erected in 1869. The lot was presented by L. M. Speer. The cost of the building was \$2,000, apart from the spire, which Mr. Speer had constructed at his own expense, making the entire building worth \$2,500. Dr. J. S. Van Voorhis was chairman of the building committee. The mason work was done by Thomas Haggerty. R. C. Schmertz & Co. presented the glass for windows. The funds for furnishing the church, amounting to \$297.70, were raised by Mary Speer, Lizzie Van Voorhis, Mrs. Margaret Kyle and Mattie Miller. The bell was purchased out of the building fund. The clock was presented by Mrs. Wm. Scott. The church was dedicated, free of debt, December 19th, 1869, services being conducted by Rev. L. Y. Graham, pastor, and Rev. G. M. Hair.

Rev. G. M. Hair, who was pastor of Rehoboth Church when this church was organized, continued to preach for the new congregation as he had done before its separation from the old congregation, until June, 1874, when he resigned his charge. Belle Vernon Church determined then to call a pastor of its own.

Rev. A. B. Lowes received a unanimous call soon after this date. He was installed, October 28th, 1874, by a committee of Presbytery, consisting of Revs. J. P. Fulton, J. M. Barnett and Marcus Wishart. He continued to be pastor of this church until September, 1882, when he was released at his own request. Under the pastorate of Rev. Mr. Lowes, the church enjoyed a good degree of prosperity, sixty-four new members being added to the original number. Especially did he succeed in effecting a thorough organization for church work, which continues to this day, and also in developing a spirit of benevolence, for which this church became noted. There were discouragements, however, which arose from a financial crash in the village, resulting in the removal of a number of the best supporters of the congregation. Besides being a faithful pastor, Mr. Lowes was a most earnest advocate of temperance and took a most active and courageous part in efforts to abate this evil.

The congregation, after the release of Mr. Lowes, were supplied until January 10th, of the following year, 1883, when Rev. P. Baker was unanimously called to the charge and was installed, May 3d, 1883, and still continues to be pastor up to this date, during which time sixty-three additions have been made to the church, principally on examination. Rev. P. Baker was born at Independence, Pa., October 3d, 1847; was received into the church under the ministry of Rev. John Stockton, at Cross Creek, Pa.; graduated at Princeton College, 1872, and at the Western Theological Seminary, Allegheny, 1875. He was called while in his senior year at the Seminary to be pastor of the charge of Boiling Spring, Crooked Creek and Appleby Manor Churches in Kittanning Presbytery; was released from Boiling Spring, June, 1878, that he might accept a call from the other two churches for full time, with which churches he remained until called to Belle Vernon.

The only changes in the Session up to this date (1887) are the following, viz.: In December, 1881, Wm. F. Morgan was added to it and in 1886, Dr. I. C. Hazlett was released, to unite with the church at Uniontown, whither he had removed.

The church building has been preserved in good repair by a vigilant Board of Trustees, consisting at the present of W. P. Mackey, J. E. Null, S. M. Graham, L. R. Boyle and Sam'l McKean.

In June, of this year, the spire was badly damaged by lightning. It was removed and a suitable cupola erected in its stead.

These are the principal items of our church history. Here may the Gospel be preached as long as the sun and moon endure!

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## MT. PLEASANT REUNION.

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BY REV. S. E. ELLIOTT.

The Reunion Presbyterian Church of Mt. Pleasant, Pa., is the offspring of the Mt. Pleasant (commonly called Middle) Presbyterian Church. It was organized by the Presbytery of Redstone, then in session in the town of Mt. Pleasant, April 25th, 1873, at the request of one hundred and seven persons, all members of the church of Mt. Pleasant.

At the time of the organization a new church edifice, valued at \$21,000, already existed. While this church was built by the Mt. Pleasant congregation, nearly all the subscriptions came from those who joined the new organization. Both congregations remained in one charge, under the pastorate of Dr. John McMillan, until October 1st, 1873. After this date, Dr. McMillan gave the whole of his time to the Reunion Church at a salary of \$1,500—the amount which he had received from both congregations. The pastoral relationship of Dr. McMillan continued until January 14th, 1879.

At the time of the organization, Messrs. William Borland Neel, William Giffen and John Dickie McCaleb were installed as elders, and Alexander Hamilton Strickler and Absalom Schall as deacons. Having served in the same offices in the Middle Church, they were not ordained.

The following is a list of the elders and deacons from the time of the organization to the present:

#### ELDERS.

William Borland Neel, April 25th, 1873; William Giffen, April 25th, 1873, to April 1st, 1885; John Dickie McCaleb, April 25th, 1873; Jas. Shields, April 9th, 1875, to July 31st, 1876; Alex. H. Strickler, April 9th, 1875, to January 23d, 1887; John Calvin Hunter, M. D., October 1st, 1875, to June 8th, 1876; John Cunningham, October 1st, 1875, to April 14th, 1877; Albert Shupe, December 23d, 1877, to April 3d, 1880; David Wilson Schryock, December 8th, 1878, to July 3d, 1880; John Andrew Stevenson, December 8th, 1878; Florence Labanah Marsh, M. D., January 23d, 1887; Jacob Smith Lobengier, January 23d, 1887; Jesse Hunter, January 23d, 1887.

#### DEACONS.

Alex. H. Strickler, April 25th, 1873, to April 9th, 1875; Absalom Schall, April 25th, 1873, to February, 1874.

The rotary system of eldership was adopted September 25th, 1885, and abandoned January, 1887. The office of deacon was abandoned after a short period. An effort was afterwards made to return to it, but the effort was not successful.

The Woman's Foreign Missionary Society was organized April 1st, 1874. Up to that time the ladies of both congregations worked in one organization. This society has contributed since its organization, \$1,142.78, or about \$95 a year. Of this amount \$206.85 has been contributed by the children's band, now called the Layah Band. This band works under the direction of the Woman's Foreign Missionary Society.

The congregation received a charter, February 11th, 1874.

The church property was threatened by fire, May 29th, 1876. It was saved by a sudden change in the direction of the wind.

The deliverance was regarded by the congregation as providential. The congregational records, however, being in the house of Mr. John D. McCaleb, were destroyed.

In January, 1879, the trustees reported that a debt of \$2,200 which had existed for a considerable time, had been provided for.

The pastoral relationship of Dr. McMillan was dissolved, January 14th, 1879. He was called again by this congregation in October following, but did not accept. Dr. McMillan was succeeded by Rev. S. L. Finney, who was called, February 23d, 1880, at a salary of \$1,200, and remained until October 3d, 1882. During his pastorate the present parsonage, valued at \$5,000, was built. The congregation was without a regular pastor from October 3d, 1882, until July 2d, 1883. Rev. John M. Jenkins was called, July 2d, 1883, at a salary of \$1,000 and free use of the parsonage. He remained until April, 1885.

The McMillan Home Missionary Society was organized in April, 1884. This society took its name from a former pastor of the church. This society has only given about thirty dollars a year thus far to the cause of Home Missions. Their efforts have been directed chiefly towards liquidating a church debt. In ordinary circumstances this course would not be justifiable, but the present case seems to be an exception.

Mr. Jenkins was succeeded by Rev. Samuel E. Elliott, the present pastor. Rev. S. E. Elliott was called in January, 1886; salary \$900 and free parsonage. The congregation had been without a pastor for about eight months.

In January, 1887, the trustees reported that the debt of \$6,000 had been provided for. This debt had been contracted in building the parsonage.

A Sunday-school has been kept up in this church ever since its organization. The average attendance now is about seventy-five. The average attendance from the beginning of the organization has varied from seventy-five to one hundred. Our teachers and officers are well equipped and do faithful work.

I add a copy of the annual statistical reports. In this may be seen the work and the progress of the congregation from the beginning.

DATE.		Communicants		Examination		Certificates		Total		Adults		Infants		Bap.'s	
Apr. 1874	3	128	131	86	\$178	\$138	\$22	\$15	\$22	\$18	\$9	00	\$1770	\$40	15
" 1875	5	125	211	63	63	119	13	11	13	15	13	6	25	1670	127
" 1876	14	149	116	97	56	165	13	11	15	12	10	10	45	1550	25
" 1877	8	138	314	95	56	110	12	9	9	10	12	9	66	1500	30
" 1878	6	140	05	100	36	135	19	10	17	12	13	12	42	986	16
" 1879	17	130	03	80	88	10	8	9	10	11	11	11	70	2708	28
" 1880	6	135	53	75	15	156	15	12	12	12	16	12	27	1219	.
" 1881	3	120	15	75	33	156	15	12	12	12	16	12	00	3600	7
" 1882	15	140	00	75	50	195	21	12	13	21	26	12	00	49	100
" 1883	1	130	06	94	130	110	9	13	9	14	9	12	60	1400	18
" 1884	6	8	144	13	90	35	121	18	9	18	8	10	40	1066	100
" 1885	12	9	146	26	90	50	171	22	14	12	9	13	00	1253	133
" 1886	2	11	143	02	98	27	123	10	9	8	20	14	60	2826	22
" 1887	15	7	131	33	65	42	114	9	9	16	13	12	87	3500	20
	113	244	2867	\$771	\$1745	\$193	\$142	\$173	\$181	\$1669	\$162	07	\$25048	\$591	\$98

**Aid for Colleges, \$387 00**





JOSEPH PAULL.

See Appendix.

## DUNBAR.

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BY ELDER THOMAS W. WATT.

WEDNESDAY, April 29th, 1874.

The Presbyterian Church of Dunbar was organized on the presentation to Presbytery of the following petition by members of the Presbyterian church of Connellsville, Pa., residing in and about Dunbar.

To the Reverend Moderator and Members of the Presbytery of Redstone :

DEAR BRETHREN—At a meeting of the Session of the Presbyterian church of Connellsville, held, April 6th, 1874, the following paper was unanimously adopted:

Inasmuch as the members of the Connellsville Church, residing in and about Dunbar, are cut off from attending church at Connellsville, and the growth of the population of Dunbar demands an increase of the ordinances,

RESOLVED—That we recommend to the members of this church in and about Dunbar, to apply to Presbytery at its next meeting to organize them into a separate church, with the officers residing in their midst, to be known as the Presbyterian Church of Dunbar.

Believing that the time has come for such an organization and that we are following the leadings of Divine Providence, we, whose names follow, ask to be set off as the church above named, and that Joseph Paul, John Taylor, James L. Paul and Thomas W. Watt be the elders of the new organization, according to the above resolution.

John Taylor.	Thos. W. Watt.
Mary E. McDowell.	Sarah Watt.
Ray Taylor.	Jennie Watt.
John M. Taylor.	Lavinia Watt.
Margaret S. Byers.	John Herron.
James Henderson.	May Herron.
Geo. W. Porter.	Ella Herron.

Rebecca Speers.	Robert Rankin.
M. Ella Speers.	Alex. Porter.
Maria L. Byers.	Sarah M. Porter.
M. Elizabeth Byers.	M. A. Porter
Jas. L. Paull.	May J. Porter.
Joseph Paull.	Maggie M. Porter.
Jos. R. Paull.	David Harper.
Sarah A. Williams.	Sarah A. Harper.
David Williams, Jr.	May A. Harper.
Rosy Bird.	J. R. McDowell.
Jas. W. Matthews.	Sarah A. McDowell.
Eleanor Reiner.	May C. Piles.
Sarah Reiner.	Mary A. Walker.
Mrs. John Taylor.	May M. Stauffer.
Jennie Taylor.	William Bowden.
Isaac Taylor.	Margaret Bowden.
John H. Byers.	Mary Gilpin.
Sarah Humbert.	Jennie Gilpin.
James Thompson.	Eliza Porter.
Martha S. Porter.	Sarah Wills.
Sarah J. Speers.	Eliza J. Duncan.
David A. Byers.	May E. McDowell.
Sue B. Byers.	Thos. Reiner.
Jas. T. Shepler.	John W. Fairchild.
Lizzie A. Paull.	William Boal.
Mrs. Lizzie L. Paull.	Alex. Wishart.
Mrs. David Williams.	Mrs. A. Wishart.
M. J. Williams.	Alex. McConnell.
Mary Bird.	Jane McConnell.
Jane Miller.	Isabella Scott.
Jacob Reiner.	Margaret Russell.
May Reiner.	M. Emily McDowell.
Samuel Work.	J. V. Stauffer.
Jane W. Work.	Sadie Harmon.
Martha Watkin.	Jas. A. Fairchild.

Amzi D. Harmon.

After hearing the commissioner, James L. Paull, and some remarks by the Presbytery, the request was granted, the name of Dunbar Church was enrolled, and Joseph Paull, elder from Dunbar, was admitted to a seat in Presbytery.

At the time of the completion of the Fayette county railroad, there were only three Presbyterian families in Dunbar, viz.:

Joseph Paull, James R. McDowell and Thomas W. Watt. They were all members of the church in Connellsville. After a time they applied to the Railroad Company for the privilege of running a hand car on Sabbath. This was granted and proved to be a very convenient way of getting to church. This was kept up until March, 1870.

During the winter of 1869-'70, God's Spirit was so abundantly poured out, at a meeting held in a school-house in Dunbar, that more than forty were added to the church. This addition made it necessary to have a church train, which was started, March, 1870, the people agreeing to pay the company \$7.50 per day. This agreement was continued until the summer of 1873, when full fare was demanded. The people refused to pay this amount and accordingly in September, 1873, the train was discontinued.

About this time steps were taken to erect a new church at Dunbar. Funds were secured and a frame building 45x60 feet and costing \$5,500, was erected and dedicated to the Lord, on the 9th of November, 1874.

From September, 1873, until the following June, the Rev. John M. Barnett, at that time pastor of the Connellsville Church, preached for us every Sabbath afternoon at three o'clock. After that time the congregation depended upon supplies.

The Rev. G. M. Potter, who had preached for us a number of times to our entire satisfaction, was called, but after giving the congregation to understand that he would accept, for reasons best known to himself, declined to come.

Soon after this, the congregation made out a call for Rev. R. T. Price, which he accepted, moved in among us and began his labors on the first Sabbath of December, 1874. Mr. Price undertook the pastoral oversight of the congregation under the most favorable circumstances, and the organization and church building were new. The membership, eighty-four in number, were wide awake to the interest of the church. This proved to

be a happy relation, pastor and people working together in perfect harmony. Before the spring meeting of Presbytery, twenty-four new members were added to our church, increasing our roll of members to 109. The Sabbath School also seemed to take on new life at this time. Before the organization of the church it was conducted as a union school, but from this time on it was strictly Presbyterian. At the spring meeting of Presbytery it reported 150 members.

The church enjoyed a steady and vigorous growth all through the following year. Forty were added to our membership, thirty-one on examination and nine by letter, increasing our roll to 139. During this time, however, we met with our first discouragement. Ten persons had disappeared from among us, either by death or removal, and our Sabbath School had fallen off from 150 to 100 members. The next year, 1876-'77, the church held her own, with the slight increase of six members, contributing \$100 to the Board of Foreign Missions and erecting a parsonage costing \$2,400. There was nothing worthy of note the following year.

In our narrative, sent to the Presbytery, the pastor says: "The attendance is good, and the attention paid to the Gospel, as it has been preached, very good." At this time there seemed to be a general awakening of the people. Many prayers were offered for the outpouring of the Spirit and a closer walk with God. The year 1880-'81, was marked by few conversions, but there was a deep interest taken in the cause of temperance, and it is believed much good was done in this direction. We lost a number of members this year, some by removal and many by death; indeed, our losses by death were greater than at any other time in our history. During the two remaining years of Mr. Price's pastorate, the church enjoyed a slow but steady growth. Progress was made in the cause of temperance, and largely through the efforts of the church, saloons were banished from our village. In June, 1883, Mr. Price resigned and moved to another field of labor. This closed the first pastorate of the Dunbar Church. Mr. Price was with us eight years and six months. In this time we received 155 new members; lost by

death and removal, eighty-five ; leaving us a membership of 147. Mr. Price left with the general good will of the entire congregation and community.

The church was now without a pastor for a period of six months, but we were at no time without public worship. When we failed to secure a supply, some member of the Session or congregation led in a brief service.

In December, 1883, a unanimous call was extended to Rev. D. B. Rogers. He accepted and began his labors at once. The following winter we gained a few members by profession and lost a number by removals, so that we did but little more than hold our own. The second year of Mr. Rogers' pastorate the church was blessed by a gracious outpouring of the Spirit. Twenty-two were added on examination and six by letter. While Mr. Rogers was with us the growth of the church was slow but steady. There was a marked improvement in the Sabbath School, which numbered 240, with little variation during the entire period. In July, 1886, Mr. Rogers was, at his own request, released by the Presbytery, to enter another field of labor. We had received during his pastorate fifty-two new members, but on account of deaths and removals we were able to report only a membership of 151. The relation was dissolved at a called meeting of Presbytery and the church left again without a pastor.

A vacancy of six months brought to us many supplies and numerous candidates.

The Rev. R. R. Marquis supplied the pulpit for three months with a view to the pastorate, but on account of ill health he was compelled to give up preaching, to the great regret of the entire church. People outside the church had formed quite an attachment for him and his family and expressed themselves as very sorrowful that he could not remain with us.

The Session next invited the Rev. W. G. Stewart, of Rochester, Pa., to supply us for a Sabbath or two. The people were greatly pleased by him. A most hearty and entirely unanimous call was made out and by him accepted. He entered his new field of labor, September 1st, 1887, and to-day, we are a happy and contented people.

## DAWSON.

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BY REV. JOSEPH L. HUNTER.

This church was first organized on the 3d of July, 1874. The membership at that time was twenty-four, all of whom had come by letter from the Church of Tyrone.

The original elders were, Solomon Baker, Wm. Lint and Jonathan Merritt.

Rev. Thos. S. Parke was the first pastor, but after serving the church for less than one year, he left on the 28th of May, 1875.

About the same time Elder Baker removed to Tyrone and soon after, T. R. DeYarman was elected to fill his place.

On the 22d of June, 1877, a call was made out for the Rev. J. H. Stevenson, then pastor of Tyrone, the congregation asking only a part of his time. Mr. Stevenson accepted and after serving the church for a time, the organization was dissolved and the members dismissed to Tyrone. This action of Presbytery, as it seems to us now, was a mistake. Some judicious efforts in its behalf, might have made the Church of Dawson, if not self-sustaining, at least partially so. The church has always had the support of the best and most influential citizens, and we believe it will, in time, become a great power in this community.

On the 28th of October, 1884, the church was reorganized, with twenty members. Mr. John K. McDonald was ordained as Ruling Elder and, with T. R. DeYarman, installed.

From June, 1885, to May, 1888, Rev. N. G. White, acted as Stated Supply.

Rev. Joseph L. Hunter was installed pastor in May, 1888. Soon after Mr. Hunter became pastor, Dr. Wm. A. Shoemaker was ordained and installed in the eldership.

The Session, at present, are Rev. Jos. L. Hunter, Moderator, with Elders J. K. McDonald and Dr. Wm. A. Shoemaker. The church has had six elders. We have now a membership of twenty-one.

## LEISENRING.

BY REV. H. C. MORLEDGE.

In the autumn of 1881, the Connellsville Coke and Iron Company began manufacturing coke at this place. This brought in a class of miners and laborers who, as a rule, had but little interest in the Gospel of Jesus Christ. A few devout Christians among the official members of the company, saw the importance of immediate active Christian work for the benefit of these classes.

In December, of the same year, they organized a Sabbath School in the school-house just then completed. They also made application to the company for means to carry on Christian work, and received in turn a monthly appropriation, to which they added a sufficient amount to put the Sabbath School on a good working basis, and hold one preaching service every Sabbath. For a time they had the ministers of various denominations in this vicinity to preach for them. This plan, not proving practicable, they made application to the Seminary for a young man to take charge of the work.

In December, 1883, Rev. A. J. Herries, then in his senior year at the Seminary, took charge of the work. Prior to this time, a Sabbath School had been organized at Shaft No. 2, known as West Leisenring, and preaching services were also held at that point; so, when Mr. Herries began his work, he found at the two points a population of near 3,000 souls. He continued to supply them with preaching with the help of other young men from the Seminary, until his graduation, April, 1884. He then settled among the people and continued the work as a missionary on a mission-field, without any church organization, up till the following winter.

At a called meeting of Redstone Presbytery, held in the school-house at this place, January 20th, 1885, the church was formally organized to be known as "Leisenring Presbyterian

Church," the charter membership numbering fifteen, and elders two—Jno. A. Esser and Jas. Eaton.

Rev. A. J. Herries was then duly appointed by the Presbytery as Stated Supply of the church till the next regular meeting. In May, 1885, Mr. Herries was installed pastor of the church, and in September of the same year, Presbytery, at his own request, dissolved the relationship.

The church again received supplies from the Seminary till the following spring, when Rev. H. C. Morledge was called to the pastorate. He accepted, was installed and began his work as pastor in June, 1886.

The church has gradually increased in membership since its organization till the present. It now numbers seventy-nine. Last winter the subject of church edifices was agitated. Two plans were selected, subscriptions solicited, and the work on two churches costing, in toto, \$8,000, begun. One of these is now completed and will be dedicated in a few weeks. The other will be dedicated, we hope, by next Christmas (1888.)

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## WOMAN'S FOREIGN MISSIONARY SOCIETY.

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BY MRS. ANNA M. BAILIE.

Of the pioneer Woman's Missionary Societies in our midst, Connellsville, Mt. Pleasant, New Providence and Pleasant Unity date their beginning in 1872. Mt. Pleasant Reunion and New Salem were reorganized in 1874. In February, 1875, Miss S. Loring, formerly of Syria, then employed by the Woman's Foreign Missionary Society of the Presbyterian Church to travel among the churches, visited our Presbytery, and the societies of

Brownsville, Dunbar, McKeesport and Uniontown were formed at that time. In pursuance of calls given by the parent society and many of our pastors, a meeting of ladies was held in connection with the meeting of Redstone Presbytery, June 15th, 1875, at Connellsville, and the Woman's Missionary Society was then and there organized. Of this meeting Mrs. J. M. Barnett, of Connellsville, was chairman; Mrs. J. Cunningham, of Mt. Pleasant, secretary. The officers of the society then chosen were, president, Mrs. John McMillan, of Mt. Pleasant Reunion; recording secretary, Miss M. B. Campbell, of Uniontown; corresponding secretary, Miss L. G. Neel, Mt. Pleasant Reunion; treasurer, Miss Lizzie Taylor, of Connellsville. The parent society was represented by Mrs. S. M. Henderson, of Wilkinsburg, who was very active in giving every assistance and encouragement in her power. In the evening Presbytery held a special joint session with the ladies, devoted to the interest of Foreign Missions, and the custom was kept up during the time in which the meetings were held, at the same time and place. Two more meetings were held in this year for the purpose of perfecting the organization and laying out definite plans of work: one of these on July 16th at Uniontown, the other, October 6th, at the Mt. Pleasant Reunion Church, Presbytery being assembled at the same time in Mt. Pleasant church. At the July meeting each society was assigned some two or three neighboring churches in which they were to endeavor to secure organizations. In some cases this was done; in others the pastors called together their ladies and formed them into societies so that at the next meeting, held in McKeesport, October 26th, 1876, the additional organizations of Belle Vernon, Little Redstone, Long Run, McClellandtown and Round Hill were reported, making fifteen auxiliaries with a membership of 610, taking 123 copies of "Woman's Work," and contributing for the year \$986.38. Thus was our Presbyterial society fairly launched, and from this time on the records of the Woman's Foreign Missionary Society, at 1334 Chestnut street, give the statistics of our work. The constitution adopted at one of the previous meetings was very brief and did not define the times of meeting. A resolution had fixed October and June as the time for regular

meetings. There seeming to be some confusion on this point, a committee was chosen to revise the constitution and the next meeting was appointed for Uniontown in October. So many ladies being absent at that time at the Centennial in Philadelphia, the meeting was postponed, and the society next convened at Long Run church, April 24th, 1877. At this time the following officers were chosen; president, Mrs. A. M. Bailie, of McKeesport; recording secretary, Mrs. Wm. N. Robbins, of Long Run; corresponding secretary, Miss M. B. Campbell, of Uniontown; treasurer, Mrs. S. S. Gilson, of Uniontown. The report on constitution was deferred, but it was decided that the annual meeting should be held each year in October, and a meeting was appointed for this year in McKeesport in October. Mrs. W. H. Schenck, President, and Mrs. A. L. Massey, one of the secretaries of the parent society, being providentially present at this time, the former presided over the sessions by request of the president, Mrs. Bailie. The subject of the constitution occupied much time and one founded largely on the model sent out from 1334 Chestnut street, the headquarters of the Woman's Foreign Missionary Society of the Presbyterian Church, was adopted article by article. It pledged auxiliaryship to this society, but the name already chosen was left unchanged with a view to hearing reports, etc., of other mission work than that done exclusively in foreign fields. In it four vice-presidents were provided for, to be elected by the society, and those chosen at this time were Mrs. S. F. Stevenson, of Scottdale; Miss Maggie McClintock, of New Providence; Miss L. G. Neel, of Mt. Pleasant Reunion; and Mrs. Angeline Walker, of Round Hill. The other officers were re-elected. Considerable discussion was held as to the advisability of holding our meetings in connection with Presbytery. All admitted the benefit of the joint evening sessions, yet the difficulty of having a place for both meetings selected by either one of the bodies, the extra burden upon those entertaining, and the absence of many ministers' wives from such meetings because they could not leave home at the same time with their husbands seemed weighty arguments on the other side. The decision was left to the Executive Committee and to them also was re-

ferred the work of districting the Presbytery and assigning to each member of the Executive Committee a certain number of churches in which she was to endeavor to secure new organizations and foster and care for those already formed. At an Executive Committee meeting, held in Connellsville, June 17th, the Presbytery was divided into seven districts. These have since been changed to four, but the system is still in force. It was thought best to meet at a different time and place from Presbytery, and the next meeting was fixed for Dunbar. At this time Miss Campbell was relieved from the corresponding secretaryship, by her own request, and Miss L. G. Neel was chosen to fill the position, while Miss Campbell agreed to take the place of vice-president, then held by Miss Neel. Thus, with the exception of this interim, Miss Neel has been our corresponding secretary ever since the organization until this present time. Mrs. Gilson leaving the Presbytery, Miss Fannie Elliot was chosen treasurer at the next meeting held in Belle Vernon, October 22d and 23d, 1879. At this meeting the first complete and separate reports from Bands were received and recorded, showing nine Bands, viz.: Happy Band, of Belle Vernon; Loring Band, of Dunbar; Fitna Band, of Elizabeth; Star Band, of Long Run; McBride Band, of McKeesport; Ingleside Band, of Mt. Pleasant; Layyah Band, of Mt. Pleasant Reunion; Trusting Band, of Pleasant Unity, and Syrian Maids of Uniontown. Of these, a few had been organized for some time; some were revived and others newly organized by Miss Loring, in her second tour of the Presbytery, in this year. While some of these have kept steadily on under the same name, (changing their membership from time to time, of course,) others have dropped out and new organizations have taken their places, while we regret to say that in some of these churches, despite the increased facilities for carrying on such work, no organization for children exists to-day. The children who constituted these Bands in 1879, are not in such organizations now, having outgrown them, but we rejoice to know that the impetus to consecrated life then given has not been lost, and have we not just now sent out one of these little ones, a member of this same Happy Band at this time, to carry the

"good news" to the benighted women of China? These nine Bands had at this time a membership of 246 and contributed for the year \$291.97.

In 1880 we met in Mt. Pleasant, changing our treasurer to Mrs. E. J. Kaine, of Uniontown. In 1881 we met in Elizabeth and chose for treasurer, Mrs. S. F. Jones, of Belle Vernon, who has ever since filled the position so ably. In 1882 we met at New Salem, with a face grown very familiar missing, recalling the fact that death had for the first time since our organization, removed one of our officers, and we paid grateful tribute to the memory of Mrs. W. N. Robbins, who had, since her election in 1887, so faithfully filled her place as Recording Secretary. Miss Maggie McClintock, of Carmichaels, was chosen to fill the place thus made vacant and she continues to be the Recording Secretary up to this time. Another Corresponding Secretary has been added for young people and the position is filled by Miss Sadie Speers, of Dunbar.

These years, thus rapidly named, had witnessed much steady growth, but no particular change in plans or methods. At the eighth annual meeting, held in Long Run Church, in 1883, Miss F. A. Dyer, of Covington, Pa., an official representative of the Woman's Executive Committee of Home Mission presented this cause and urged definite action. The majority favoring a separate organization, a meeting was arranged for that purpose and a Presbyterial Home Missionary Society was formed, which held its meetings jointly with us (each society taking one day); in 1884, at Uniontown; in 1885, at McKeesport; in 1886, at Mt. Pleasant and in 1887, at West Newton. In the meantime our constitution was changed, altering our name to "The Woman's Foreign Missionary Society of Redstone Presbytery." At the meeting in West Newton, it was proposed to try separate meetings, one in the spring and one in the fall, many thereby hoping to shorten the time and increase the interest in both meetings. Our constitution requiring us to meet in October, notices of a proposed change were sent out and a called meeting was held in Connellsville, to consider this subject and test the feasibility of a spring meeting. The proposed change was lost and we met

again in the fall at Rehoboth, in September, instead of October, in order to have the privilege of saying good-bye to Mr. and Mrs. Hamilton, our own Clara Linton, and bidding them God speed on their way to China. During the month of June, Mrs. Mary Shaw, of Cincinnati, Ohio, formerly of China, visited our societies and bands, forming some new ones and stimulating the work. By the statistical report at the close, it will be seen that our gain in some things has been small, in others great, but we know that whatever we may have been enabled to accomplish for our heathen sisters, through God's blessing upon our efforts, "He hath done great things for us, whereof we are glad" and our earnest prayer is, that all the women of our churches may be aroused to their privilege in this matter of working "together with Christ," and come with us, for we know that we, through God's help, will do them good.

YEAR ENDING	Total amount contributed . . . . .	Am't contributed by Bands	Copies "Children's Work".	Members of Bands . . . . .	No. of Bands. . . . .	Am't cont'd by auxiliaries . . . . .
April, 1876 .	\$ 986 38	.	.	.	.	.
April, 1877 .	123 986 38	123	123	.	.	.
April, 1878 .	95 996 17	659	95	.	.	.
April, 1879 .	174 1084 65	640	174	9 246	79	291 97 \$1376 62
April, 1880 .	145 1134 80	648	145	9 201	55	330 76 1465 56
April, 1881 .	159 1360 62	672	159	10 255	57	198 37 1558 99
April, 1882 .	110 1185 44	694	110	12 273	68	234 60 1420 04
April, 1883 .	113 1283 15	764	113	14 340	8	350 26 1633 41
April, 1884 .	114 1181 11	690	114	12 323	171	261 14 1442 25
April, 1885 .	104 1080 92	549	104	13 .	.	358 98 1439 90
April, 1886 .	125 988 99	619	109	14 358	102	251 16 1240 05
April, 1887 .	109 889 67	710	109	13 413	92	343 95 1233 62
April, 1888 .	114 1610 07	680	114	21 412	68	426 50 2036 57

## WOMAN'S HOME MISSIONARY SOCIETY.

BY MRS. R. E. P. ANDREWS.

By the instruction of the General Assembly of 1876, the Synods were authorized to form Synodical Committees in the Presbyteries. The object was to organize Woman's Home Mission work, that the increasing demand in our land might be met. Mrs. E. J. Kaine, of Uniontown, was appointed for this work in Redstone Presbytery, to serve for one year. Afterward, at her request, Mrs. W. Fulton Price, of Dunbar, was made a co-worker. The duties of this committee were not clearly defined, and under the circumstances it was difficult to know what to do.

After the organization of the Synodical Committee of the Synod, the following Synodical Committee of the Presbytery was appointed: Mrs. Joseph Robbins, of Long Run; Miss Ruth E. Plumer, of West Newton, and Mrs. Thomas Irwin, of Long Run.

At the meeting of the "Woman's Missionary Society" at Long Run, in October, 1883, the work of Home Missions was definitely presented by the Secretary of the Synodical Committee. A desire for organization was manifest. The Corresponding Secretary of the Woman's Executive Committee, Miss Fannie A. Dyer, was present, and was invited to visit the churches. This was done and on the 6th of March, 1884, in the church at Connellsville, the organization was formed. The chairman of the Synodical Committee of the Synod, Mrs. Kate P. Bryan, presided. At the close of devotional exercises the object of the meeting was stated, and Miss Ruth E. Plumer was chosen secretary. The roll was called and the following churches responded by delegate: Long Run, West Newton, Connellsville, Uniontown, New Salem, Tent, Fairchance, Mt. Vernon, Mt. Pleasant; by representation: Scottdale and New Providence; by letter:

McKeesport, Dunlap's Creek, Somerset, Rehoboth, New Providence, Belle Vernon. There were also present, Mrs. Bailey and Miss L. G. Neel, president and secretary of the "Woman's Missionary Society" of the Presbytery. Shall we organize jointly or separately was open for discussion and each delegate was called to express the wish of her society. West Newton alone, gave her voice for joint organization, that is, one president for Home and Foreign, and distinct secretaries and treasurers. The following officers were then elected: President, Mrs. A. Z. McGogney, Connellsville. Vice-presidents, Mrs. Neff, New Haven; Mrs. Knox, McKeesport; Mrs. Larimer, Long Run; Mrs. Milholland, Uniontown. Corresponding Secretary, Miss Ruth E. Plumer, West Newton. Recording Secretary, Mrs. S. E. C. Allison, Uniontown. Treasurer, Mrs. Brittie Power Huselton, West Newton. The Constitution was adopted as a whole, with such exceptions as suited the convenience of the society.

At the close of the meeting, the Executive Committees of the two societies held a brief session and decided to hold the two annual meetings at the same time and place, devoting one-half time to each society. The first meeting was held in Uniontown, in September, 1884; the second in McKeesport, in October, 1885. At this meeting, Miss Annie S. Ewing, of Uniontown, was elected Recording Secretary. Annual reports of our work were sent to the spring sessions of Presbytery. In the spring following the last meeting, a letter was prepared by the Corresponding Secretary and addressed: "To the Pastors and Ruling Elders of Redstone Presbytery now in session at McKeesport." In this our work was presented and approved, and co-operation invited.

The following reply was received:

FAIRCHANCE, PA., July 14th, 1886.

MISS RUTH E. PLUMER, Secretary of Presbyterial Home Missions:

I am instructed to send you the following action of Redstone Presbytery: Resolved, 1st, That the Presbytery hereby expresses its great satisfaction, in view of the good work accomplished by our Home Mission Presbyterial Society, and that we

express to them our entire sympathy with them in their work.  
2d. That our Stated Clerk be directed to transmit to this society, through their Secretary, Miss R. E. Plumer, these resolutions, together with the resolutions referring to their work at our last stated meeting. The action taken at Pleasant Unity is as follows: Resolved, That we urge the organization of a Woman's Home Missionary Society in every church in the Presbytery, where such an organization does not exist.

W. C. BAILEY, Stated Clerk.

The third meeting was held in Mt. Pleasant Reunion Church, and at this meeting Miss Ruth E. Plumer was elected president and Mrs. Davitt, of McKeesport, corresponding secretary. The latter declining, the work was carried on for the year without the office.

The fourth annual meeting was held in West Newton. An interesting feature was a Thank Offering service. The offering amounted to \$101.75. Mrs. R. F. Smith, of Pleasant Unity, was elected recording secretary, and Mrs. Isabel R. Harrison, of McKeesport, corresponding secretary.

Valuable service has been given by Mrs. Sarah Finley, Mrs. L. P. Meloy, Mrs. Vinnie Robinson, Mrs. M. C. Bailey and Mrs. A. O. Robinson.

Death has found its shining marks and removed Mrs. Berry, Mrs. Larimer, Mrs. Emma Robinson Deffenbaugh and Miss Ada Brown.

To advance the work, letters have been sent to the auxiliaries and churches, literature distributed and meetings held in the four districts.

There are fifteen Societies, six Bands and one "Young Men's Circle." The total membership of the Society, as reported, is 444. It has contributed in money, \$2,459, and in boxes, \$724.96.

The office of treasurer has been filled since the organization by Mrs. Brittie Power Huselton. The foundation has been laid in believing prayer, and we trust this fair building will rise to the honor of the Lord our God.

The fifth annual meeting will be held in Uniontown, October 10th, 1888.

**ROLL OF MINISTERS AND LICENTIATES.**

No. 1. JOSEPH SMITH. Original member; lic. P.b.y. New Castle, Aug. 5, '67; ord. and inst. Lower Brandywine, Del., P. April 19, '67-1772; 2d ch. Brandywine, P. 1774-1778; transferred to Presbytery of Redstone; P. Buffalo and Cross Creek, 1780-1792; died, April 19, 1792.

No. 2. JOHN McMILLAN, D. D. Original member; lic. 1774, Pres. New Castle; ord. Pres. Donegal; P. Chartiers and Pigeon Creek, 1781-1833; set over to form Ohio Pres., Oct. 18, 1793; died, Nov. 16, 1833; founded the "Log College" about 1780-'82.

No. 3. JAMES POWER, D. D. Original member; lic. June 24, 1772, by Pres. of New Castle; ord. by same, 1776; P. Sewickley, 1781-1787; Mt. Pleasant, 1781—April 15, 1817; died, Aug. 5, 1830.

No. 4. THADDEUS DODD. Original member; lic. 1775, Pres. New York; ord. same Pres., 1777; P. Patterson's Creek, Hampshire co., Va., 1777-1779; transferred to Ten Mile, Redstone; P. 1781-1793; taught Ten Mile and Washington; died, May 20, 1793.

No. 5. JAMES DUNLAP, D. D. Lic. 1776, Pres. Donegal; ord. 1781, Pres. New Castle; rec'd, Oct. 15, 1782; P. Dunlap's Creek, 1782-'89; Laurel Hill, 1782—June 29, 1803; dis. Pres. Ohio, June 29, 1803; Pres't Jeff. Coll., 1803-1811; rec'd, Oct. 29, 1813, Ohio; P. Uniontown, 1812-1814; dis. Oct. 16, 1816, Phila.; died, 1818.

No. 6. JOHN CLARK. Rec'd Pres. New Castle, March 12, 1783; supplied for a time Peter's Creek; P. Lebanon, April; 1788, Bethel—transferred to Pres. Ohio, Oct. 18, 1793.

No. 7. JAMES FINLEY. Ord. and inst. by New Castle Pres. P. East Nottingham, Md., 1752-1782; rec'd, June 21, 1785; P. Rehoboth and Round Hill, 1785-1795; died, Jan. 6, 1795.

No. 8. SAMUEL BARR. Called to Pittsburg and Pitt tp., Dec., 1785; rec'd from Pres. New Castle, April 17, 1787; P. Pittsburg and Pitt tp., till June, 1789; suspended, 1789; restored, 1790; dis. to Pres. New Castle, Sept. 30, 1790.

No. 9. JOHN BRICE. Taken on trials, Aug. 16, 1786; lic. April 16, 1788; ord. April 22, 1790 and inst. P. Three Ridges and Forks of Wheeling; transferred to form Pres. Ohio, Oct. 18, 1793.

No. 10. JAMES HUGHES. Taken on trials, Aug. 16, 1786; lic. April 16, 1788; called, April 22, 1789, to Lower Buffalo and Short Creek; ord. and inst. P., April 21, 1790; transferred to form Pres. of Ohio, Oct. 18, 1793.

No. 11. JOSEPH PATTERSON. Taken on trials, Aug. 13, 1788; lic. Aug. 13, 1788; called, April 22, 1789, to Upper Raccoon and Montour's Run; ord. and inst., Nov. 11, 1789; transferred to form Pres. Ohio, Oct. 18, 1793.

No. 12. JAMES MCGRADY. Taken on trial, April 19, 1787; lic. Aug. 13, 1788; dismissed as licentiate to Pres. of Orange, April 20, 1791.

No. 13. JOHN MCPHERRIN. On trials, Jan. 21, 1789; lic. Aug. 20, 1789; called to Salem and Unity, April 20, 1790; ord. and inst., Sept. 22, 1790; Unity, 1790-1800; Salem, 1790—April 19, 1803; dis. to Erie, Oct. 16, 1804.

No. 14. SAMUEL PORTER. On trial as cand., Jan. 22, 1789; lic. Nov. 12, 1789; called to Poke Run and Congruity, April 21, 1789; ord. and inst., Poke Run and Congruity, Sept. 22, 1790—April 11, 1798; inst. Congruity, P. April 11, 1798; died, Sept. 23, 1825.

No. 15. ROBERT MARSHEL. On trials, April 24, 1789; lic. April 23, 1790; Synodical Miss'y, Sept. 30, 1790—Oct. 1792; dis. to Pres. Transylvania, 1792, as licentiate.

No. 16. REV. ROBERT FINLEY. Rec'd Nov. 11, 1789, from Pres. S. Carolina; called to Mill Creek and King's Creek, April 21, 1790; dis. June 29, 1791, Ky.

No. 17. GEORGE HILL. On trials, April 23, 1790; lic. Dec. 22, 1791; called to Fairfield, Donegal and Wheatfield, April 17, 1792; ord. Nov. 13, 1792, and inst. as P.—Wheatfield, April 11, 1798; Fairfield and Donegal, 1798—Oct. 21, 1818; called to Fairfield and Ligonier same date; inst. Nov., 1818; died, June 9, 1822.

No. 18. WILLIAM SWAN. On trials, April 21, 1791; lic. Dec. 22, 1791; called to Long Run and Sewickley and ord. and inst., Oct. 16, 1793; res. Oct. 20, 1818; called to Long Run, April 20, 1819, and inst. during the summer; res. April 17, 1822; died, Nov. 13, 1827.

No. 19. DAVID SMITH. On trials, Dec. 20, 1791; lic. Nov. 14, 1792; called to George's Creek and Union (Tent), Oct. 16, '93; ord. and inst., Aug. 20, 1794; res. Oct. 18, 1797; Rehoboth and Round Hill, inst. Dec. 27, 1797; died, Aug. 24, 1803.

No. 20. REV. JACOB JENNINGS. Rec'd, April 17, 1792, Ref. Dutch Synod N. Y. and N. J.; supplied previously at Delap's Creek and Muddy Creek; called and inst. P. Delap's Creek and Muddy Creek; dis. from Muddy Creek, Oct. 17, 1797; resigned Dunlap's Creek, June 18, 1811; died, Feb. 17, 1813.

No. 21. THOMAS MARQUIS. On trials, April 19, 1792; lic. April 19, 1793; dis. as licentiate to Ohio Pres., April 15, 1794; called to Cross Creek.

No. 22. BOYD MERCER. On trials, June 27, 1792; lic. April 19, 1793; dis. as licentiate to Pres. Ohio, Oct. 22, 1794; supplied part of the time at McKeesport till 1822.

No. 23. SAMUEL MAHON. Rec'd as a licentiate from Pres. Carlisle, Nov. 14, 1792; called to Pittsburg; dis. to Carlisle, Oct. 17, 1793.

No. 24. THOMAS MOORE. Rec'd as licentiate from Cong'l Asso. of Bristol, Mass., Oct. 16, 1793; called to United Congregations of Ten Mile; dis. to the Pres. of Ohio, Aug. 19, 1794; ord. and inst. there, Oct. 16, 1799; rec'd from Ohio, July 4, 1804;

called to Salem and inst., April 19, 1809; dis. April 20, 1814, to Lancaster Pres.

No. 25. JAMES ADAMS. On trials, April 23, 1795; lic. April 20, 1797; called to Union (Tent), George's Creek and Muddy Creek (New Providence), April 9, 1799; ord. and inst., Oct. 19, following; resigned Muddy Creek, April 22, 1802; res. Oct. 19, 1814, and dis. same time to Pres. of Lancaster.

No. 26. SAMUEL RALSTON. Rec'd as licentiate from Pres. New Castle, April 19, 1796; dis. Pres. Ohio, Oct 19, 1796; called to Mingo Creek and Horse Shoe Bottom.

No. 27. WM. WOODS. Rec'd as licentiate, Pres. New Castle, Oct. 19, 1796; dis. Pres. Ohio, April 18, 1797; called to Bethel and Lebanon.

No. 28. ANDREW GIVEN. On trials, Oct. 18, 1797; lic. Oct. 18, 1798; dis. as a lic. to Pres. of Ohio, Dec. 25, 1799.

No. 29. REV. JOS. W. HENDERSON. Rec'd from Pres. Carlisle, April 9, 1799; called to Ebenezer and Bethel, on Blacklick, April 10, 1799; res. Oct. 22, 1823; set over to form Blairsville Pres., Oct. 30, 1830.

No. 30. WILLIAM MOORHEAD. On trials, June 26, 1799; lic. April 9, 1800; died, Dec. 1, 1802; traveled for his health.

No. 31. JOHN BOYD. On trials, April 10, 1800; lic. April 23, 1801; accepted a call and was dismissed, Oct. 21, 1801, to the Pres. of Erie, organized by Synod of Va. in 1801.

No. 32. FRANCIS LAIRD. Lic. from Pres. Carlisle; rec'd, June 24, 1800; called to Puckety (Plum Creek) and Poke Run, same date; ord. and inst., Oct. 22, 1800; set over to form Blairsville Pres., Oct. 30, 1830.

No. 33. REV. JOHN BLACK. Rec'd Pres. Carlisle, Dec. 24, 1800; supplied Greensburg and Unity, April 21, 1801—April 21, 1802.

No. 34. JOHN WRIGHT. On trials, April 23, 1801; lic. Oct. 21, 1802; called to Hawking and Rush Creek, April 17, 1805, Pres. Ohio, and dis., Oct. 16, 1805.

No. 35. JAMES McLANE. Lic. and rec'd, Oct. 21, 1801, from Pres. Carlisle, supply; last mention found of him, April 19, 1804.

No. 36. ABRAHAM BOVD. Lic. and rec'd, Oct. 21, 1801, from Pres. Ohio; accepted call and dismissed to the new Pres. of Erie, Oct. 21, 1801.

No. 37. JAMES GUTHRIE. On trials, Oct. 22, 1801; lic. April 20, 1803; called to Laurel Hill and Tyrone, April 18, 1804, and ord. and inst. P., April 17, 1805-1850; died, Aug. 24, 1850.

No. 38. REV. ROBERT STEELE. Rec'd, April 21, 1802, from Pres. Londonderry, Ireland, after the trials prescribed by the General Assembly; called to Pittsburg, Oct. 20, 1802; had supplied previously; died, March 22, 1810.

No. 39. ROBERT McGARRAUGH. On trials, June 23, 1802; lic. Oct. 19, 1803; called to New Rehoboth and Licking, April 17, 1805, and after several disappointments because of distance, ord. and inst., Nov. 12, 1807; set over to Erie, Oct. 15, 1811.

No. 40. JAMES GALBRAITH. On trials, June 23, 1802; lic. Oct. 19, 1803; itinerated out of bounds of Pres.; dis. to Erie, Oct. 17, 1805; rec'd from Erie, Oct. 22, 1806, and called to Gilgal and Harmony; ord. and inst. P., Nov. 13, 1806; res. Harmony, April 21, 1811; supplied at Indiana half time; res. Gilgal, April 16, 1816; dis. April 17, 1866, to Huntingdon.

No. 41. REV. WILLIAM SPEER. Rec'd, April 19, 1803, from Pres. of Washington; called to Greensburg and Unity and inst. pastor; died, April 26, 1829.

No. 42. JAMES GRAHAM. Lic. and rec'd, April 18, 1804, from Pres. Carlisle; called to Pitt tp. (Beulah), April 18, 1804; ord. and inst., Oct. 18, 1804; set over to Blairsville Pres., Oct. 30, 1830.

No. 43. REV. WM. WYLIE. Rec'd, Feb. 6, 1805, from Pres. Erie, and called to Rehoboth and Round Hill and inst. same year; res. April 16, 1816; called to Uniontown, April 21, 1819;

inst. P. 1st Tuesday of May, 1819; res. Oct., 1823, and dis. to Pres. of Washington.

No. 44. REV. NATHANIEL R. SNOWDEN. Rec'd, Oct. 15, 1805, from Pres. Carlisle and called on Oct. 16, to 2d Pres. ch., Pittsburg, and inst.; res. and was dis. to Pres. of New Castle, Dec. 10, 1805; rec'd, April 19, 1825; supplied Kittanning two years; dis. to Allegheny Pres., Oct. 6, 1830.

No. 45. JOHN BOGGS. Lic. and rec'd, Oct. 21, 1807, from Pres. of Winchester and called to the 2d Pres. ch., Pittsburg; ord. and inst. P., Dec. 2d, 1807; res. April 20, 1808, and dis. to Pres. of Winchester.

No. 46. SAMUEL PORTER, JR. On trials, April 18, 1809; lic. Dec. 26, 1809; dis., Oct. 17, 1810, to Pres. of Carlisle.

No. 47. THOMAS HURST. Lic. and rec'd, June 27, 1809, from Pres. Ohio, and called to the 2d ch., Pittsburg; ord. and inst. P., Dec. 27, 1809; res. July 1st, 1818; dis. Oct 9, 1818, to Ohio.

No. 48. REV. JOSEPH STOCKTON. Rec'd, Oct. 17, 1810, from Pres. Erie; supply Allegheny and Pine Creek, '15-'22; set over to Pres. of Ohio, October 15, '22.

No. 49. REV. FRANCIS HERRON. Rec'd, June 18, 1811, from Pres. Carlisle and called to the 1st Pres. ch., Pittsburg, and inst. as pastor; set over to Pres. of Ohio on Oct. 15, '22; res. in '50; died, Dec. 6, '60.

No. 50. REV. ROBERT LEE. Rec'd, April 20, '13, Pres. Erie; called, April 21, to Salem, and inst. P., Aug., '13; res., Oct. 20, '19; dis., April 17, '22, to Pres. Richland.

No. 51. WM. JOHNSTON. Lic. and rec'd, April 21, '13, from Ohio and called to Dunlap's Creek and Brownsville, and ord. and inst. P., Oct. 20, '13; died, Dec. 31, '41.

No. 52. REV. ROBERT PATTERSON. Rec'd, Oct. 19, '13, from Pres. Erie; set over to Pres. of Ohio, Oct. 15, '22.

No. 53. JAMES COE. On trials, Oct. 17, '16; lic. Oct. 22, '17; dis. April 21, '19, to Pres. Washington.

No. 54. JOHN ROSS. No mention of his reception as licentiate; after trials, ord. Dec. 3, '17, and inst. as P. of Somerset; res. Oct. 20, '19; dis. to Pres. Ohio, same time.

No. 55. REV. ROBERT JOHNSTON. Rec'd, April 21, '18, from Erie and called to Rehoboth and Round Hill and inst. P., June, 1818; res. Dec. 13, '31; supply for the winter; dis. to Blairsville, April, '34.

No. 56. JOHN REED. Licentiate rec'd, April 21, '18, from Ohio and called to Indiana and Gilgal; ord. and inst. P., Oct. 21, '18; set over to Blairsville, Oct. 30, '30.

No. 57. ASHBEL GREEN FAIRCHILD. Licentiate rec'd, April 21, '18, from Pres. New Jersey; ord. as Ev., July 1, '18; called to Morgantown, George's Creek and Greensboro, July 2, '22, and inst. P.; res. Morgantown and Greensboro, Oct. 19, '27; called to Union (Tent), Oct. 19, and inst. 2d Monday of Nov., '27; died, June 30, '64.

No. 58. REV. ASA BROOKS. Rec'd, April 20, '19, Central Association, county of Hampshire, Mass.; called to French Creek and Buckhannon, April 21; res. French Creek, Oct. 5, '31; supply Clarksburg for 6 mos.; died, Dec. 23, '34.

No. 59. REV. ELISHA P. SWIFT. Rec'd, Oct. 19, '19, from Pres. of New Castle and called, Oct. 20, to 2d Pres. ch. Pittsburg, and inst. 1st Wednesday Nov. following; set over to Pres. Ohio, Oct. 15, '22; continued in this pastorate till March, '33; Sec. W. F. M. Society of Synod of Pittsburg, '33-'35; P. 1st ch., Allegheny, '35-'65; died, April 3, '65; D. D.

No. 60. REV. ARETUS LOOMIS. Rec'd, April 18, '20, from Central Association, Hampshire co., Mass., and called to Upper and Lower congregations of Tygart's Valley; attached to Pres. of Lexington, Oct. '23.

No. 61. REV. ALLEN D. CAMPBELL. Rec'd, Oct. 18, '20, A. R. Pres. Monongahela; dis. Oct. 18, '20, to West Tennessee; D. D.

No. 62. REV. DAVID BARCLAY. Rec'd, Oct. 18, '20, from Pres. of Newton; supplied Harmony, Lower Plum Creek and

Glade Run, '21; supply at Punxsutawney part of time, Oct., '23; set off, Oct. 30, '30, to Blairsville.

No. 63. THOMAS DAVIS. On trials, Oct. 18, '20; lic. Feb. 13, '22; called to Salem and West Union (now Blairsville), Oct. 16, '22; ord. and inst., Nov. 13, '22; set off, Oct. 30, '30. This relation continued till his death, May 28, '48. Rev. George Hill, D. D., was co-pastor from Dec. 4, '41, and is still pastor of Blairsville, with a co-pastor for the last year.

No. 64. ANDREW O. PATTERSON. Licentiate rec'd, Jan. 15, '21, from Pres. Washington; ord. and inst. P. Mt. Pleasant and Sewickley, April 18, '21—Oct. 8, '34; Agt. Bd. Home Miss., '34; dis. to Beaver, April 5, '37; from Pres. Oxford, Nov. 11, '57; inst. P. West Newton same day; res. April, '63; to Pres. Oxford, April 29, '63.

No. 65. REV. JOHN ANDREWS. Rec'd, April 16, '22, from Pres. Chillicothe; set over to Pres. of Ohio, Oct. 15, 22.

No. 66. MATTHEW DUNLAP. Licentiate rec'd, April 6, '23, from Relief Pres. of Glasgow, Scotland; supplied various places in and out of Pres.; was dismissed to Richland Pres., April 12, '27; did not go; last mention, Oct. 7, '30.

No. 67. JOHN H. KIRKPATRICK. Cand., April 20, '24; lic. Oct. 4, '25; ord. and inst. P. Harmony and Armagh, Dec. 13, '26; set over to Pres. Blairsville, Oct. 30, '30.

No. 68. SAMUEL SWAN. Licentiate rec'd, April 20, '24, from Pres. Huntingdon; ord. and inst. P. Fairfield, Ligonier and Donegal, June 17, '24; set over to Pres. Blairsville, Oct. 30, '30.

No. 69. REV. JESSE SMITH. Rec'd, April 21, '24, from Pres. Winchester; inst. P. Ebenezer and Bethel, on Blacklick, 3d Tuesday June; set over to Blairsville, Oct. 30, '30.

No. 70. ALEXANDER McCANDLESS. Licentiate rec'd, Oct. 19, '24, Pres. Ohio and ord. and inst. P. Long Run and McKeesport, April 20, '25; res. McKeesport, Oct. 5, '37; res. Long Run, June 5, '38; inst. again '39—April 8, '45; to Pres. Newton, N. J., Sept. 12, '46.

No. 71. REV. NATHANIEL R. SNOWDEN. Rec'd, April 19, '25, Pres. Northumberland; supplied Kittanning and elsewhere; dis. to Allegheny Pres., Oct. 6, '30.

No. 72. REV. JOSEPH HARPER. Rec'd, April 19, '25, Pres. Richland; inst. P. Saltsburg and Warren, 3d Thursday May, '25; res. Warren, Oct. 6, '29; res. Saltsburg and dis. to Hartford (or Erie), Oct. 5, '31.

No. 73. REV. GEORGE VANEMAN. Attached by Synod to Redstone, from Ohio, Oct. 3, '26; P. New Providence and Jefferson; res. April 8, '35; to Pres. Miami, June 18, '35.

No. 74. ELISHA D. BARRET, M. D. Cand., Oct. 5, '25; lic. April 12, '27; ord. P. Lower Plum Creek and Glade Run, Dec. 10, '28; set over to Blairsville Pres., Oct. 30, '30.

No. 75. SAMUEL MCFARREN. Licentiate rec'd, Aug. 29, '27, Pres. Washington; ord. and inst. P. Congruity, Oct. 3, '27; set over to Blairsville Pres., Oct. 30, '30.

No. 76. JOHN HOLMES AGNEW. \* Licentiate rec'd, Dec. 11, '27, Pres. Carlisle, and ord. and inst. P. Uniontown, Jan. 26, '28; res. April 2, '31, and dis. Washington Pres.

No. 77. ADAM TORRENCE. Cand., Oct. 8, '28; lic. Oct. 7, '30; dis. to Pres. Richland, Oct. 4, '31.

No. 78. ROBERT HENRY. Liccentiate rec'd, Oct. 7, '29, from 2d Pres. New York; ord. and inst. P. Greensburg and Unity, April 7, '30; died, '39.

No. 79. JOHN T. EWING. Licentiate rec'd, Oct. 21, '29, from Pres. New Brunswick; to Blairsville Pres., Dec. 6, '32.

No. 80. WATSON HUGHES. Licentiate rec'd, June 15, '30, Pres. Hartford; ord. and inst. P. Saltsburg and Warren, Oct. 6, '30; set over to Blairsville, Oct. 30, '30; from Blairsville, April 8, '51; inst. P. West Newton, June 11—Sept. 20, '54, and dis. to Pres. Ohio; from Pres. Ohio, Nov. 11, '57; died, March 25, '69.

No. 81. JAMES CAMPBELL. Licentiate rec'd, June 15, '30, Pres. New Brunswick; ord. and inst. P. Kittanning and Crooked Creek, Aug. 11, '30; set over to Blairsville, Oct. 30, '30.

No. 82. S. HOWELL TERRY. Licentiate rec'd, June 15, '30, Pres. Lewes; ord. and inst. P. Somerset and Jenner, July 7, '30—April 8, '35; to Blairsville Pres. same date.

No. 83. JAMES WILSON. Cand., June 15, '30; lic. April 3, '33; to Hudson Pres., Oct. 18, '33.

No. 84. JOHN WATSON JOHNSTON. Cand., April 2, '31; lic. April 3, '33; to Pres. Allegheny, April 7, '36.

No. 85. BELA ALLEN. Cand., April 2, '31; died, March 26, '32.

No. 86. JOEL STONEROAD. Licentiate rec'd, Oct. 4, '31, Pres. New Brunswick; ord. and inst. P. Uniontown, Dec. 13, '31—April 14, '41; to Pres. Washington, Oct. 6, '42; from Washington, June 5, '50, and installed co-pastor with Rev. Jas. Guthrie, over Laurel Hill and Tyrone; then pastor; died, Aug. 11, '84.

No. 87. REV. CYRUS B. BRISTOL. From Pres. of Bedford, April 4, '32, and inst. P. Middletown or Fairmount; res. April 7, '44; to Blairsville Pres., April 8, '45.

No. 88. ROBERT M. FINLEY. Cand., Oct. 4, '32; lic. Oct. 9, '34; ord. as Ev., Oct. 5, '36; S. Supply Somerset and Jenner, '46-'47; to Pres. Wooster, April 13, '47.

No. 89. REV. NOAH H. GILLETT. From 2d Pres. Long Island; inst. P. Rehoboth and Round Hill, Dec. 31, '34; res. Round Hill, Nov. 17, '40, all his time to Rehoboth; res. Oct. 4, '48, and dis. to Blairsville same day.

No. 90. JAMES McDougall. Lic. from Pres. Cayuga, April 7, '35; ord. as Ev., June 18, '35, missionary; to 2d Pres. Long Island, Sept. 14, '36.

No. 91. WILLIAM G. BELL. Cand., April 8, '35; lic. Oct. 5, '39; to Pres. Missouri, Jan. 15, '40.

No. 92. JOHN M. SMITH. Cand., Oct. 7, '35; lic. June 6, '38; to Ohio, Dec. 3, '39; from Ohio, Sept. 18, '66; supply; name stricken from the roll, April 26, '71.

No. 93. REV. WM. ANNAN. From Pres. Huntingdon, April 5, '36; inst. P. Sewickley, 2d Thursd. June, '36—April 13, '38; to Pres. Ohio, April 9, '39.

No. 94. REV. SAMUEL MONTGOMERY. From Pres. Blairsville, April 5, '36; inst. P. Mt. Pleasant, last Tuesday April, 1836; May 19, '40, went to New School branch.

No. 95. JOSEPH H. CHAMBERS. Cand., April 6, '36; lic. April 13, '38; to Steubenville, Feb. 7, '39.

No. 96. REV. JAMES BABER. From Pres. of Lexington, Oct. 5, '36; supply, New Providence, 1 year; to Pres. Winchester, Oct. 1, '39.

No. 97. REV. JOHN L. HAWKINS. From Pres. Washington, June 20, 37, and inst. P. Connellsville same day; had been stated supply from Dec. 15, '31; res. April 12, '43; to Pres. Kaskaskia, Oct. 6, '46.

No. 98. JACOB PENTZER. Cand., Oct. 5, '37; lic. April 16, '40; to Pres. Miami, Oct. 6, '41.

No. 99. JAMES DAVIS. Licentiate from Pres. Blairville, April 11, 1838; ord. and inst. P. Morgantown, Oct. 4, '37—April 10, '55; to Pres. Blairsville, Oct. 22, '56.

No. 100. GEORGE PLUMER. Cand., April 12, 1838; discontinued, April 17, '40.

No. 101. EZEKIEL QUILLEN. Licentiate from Pres. New Brunswick, Oct. 2, 1838; ord. Oct. 4, '38; inst. P. Clarksburg, Dec., '38—April 15, '52; to Pres. Washington, April 12, '53.

No. 102. THOMAS D. MARTIN. Licentiate from Pres. New Brunswick, Oct. 3, 1838; ord. and inst. P. Brownsville, Jan. 4, '43—April 13, '52; to Vincennes, Oct. 5, '69.

No. 103. WM. W. McLAIN. Cand., Oct. 3, 1838; lic. Oct. 2, '39; ord. as Ev., Nov. 18, '40; supplied in Pres. and inst. P. Mt. Pleasant, 2d Saturday of May, '52; died, Nov. 10, '55.

No. 104. WILLIAM EATON. Cand., Oct. 3, 1838; lic. April 16, '40; ord. and inst. P. Round Hill, June 17, '41; McKeesport,

'41; res. both, April 9, '44; dis. to Pres. Steubenville, Sept. 24, '44; from Pres. Lake, Oct. 20, '55; inst. P. Clarksburg, Oct. 30—July 1, '57; to Pres. Steubenville, April 13, '38.

No. 105. CHARLES MARTIN. Cand., April 11, 1839.

No. 106. EDWARD F. BROOKS. Cand., Oct. 3, 1839; to Pres. Raritan, April 13, '41.

No. 107. REV. JOSEPH B. MCKEE. From Pres. Carlisle, Dec. 3, 1839, and inst. P. Sewickley; res. April 12, '43; supply at Mt. Washington, Brown's ch. and Indian Creek; died, April 18, '69.

No. 108. JOHN MCCLINTOCK. Licentiate from Washington, Dec. 3, 1839; ord. and inst. P. New Providence, Jan. 15, '40; Jefferson, June 29, '41; April 11, '49, whole time to New Providence.

No. 109. SMITH F. GRIER. Cand., Jan. 14, 1840; to Pres. of New Brunswick, Oct. 6, '41.

No. 110. J. ADLEY CALHOUN. Cand., April 15, 1840; lic. April 11, '44; ord. and inst. P. Round Hill, June 10, '45—'48; died spring of '48.

No. 111. REV. SAMUEL WILSON. From. Pres. Huntingdon, April 9, 1839, and inst. P. Dunlap's Creek, Nov. 17, '40, two-thirds time and McClellandtown one-third time, 3d Wednesday May, '41; res. April 28, '69; to Pres. Bloomington, Oct. 5, '68; D. D.

No. 112. JAMES I. BROWNSON. Licentiate from Pres. Carlisle, Oct. 6, 1841; ord. and inst. P. Mt. Pleasant, Nov. 25, '41; Greensburg, Nov. 26, '41; res. Jan. 16, '48; to Washington Pres. same date; D. D.

No. 113. JOSEPH CAMPBELL. Cand., Oct. 6, 1841; discontinued, Oct. 5, '48.

No. 114. REV. ANDREW FERRIER, D. D. From 2d Pres. New York, Nov. 29, 1842; inst. P. Uniontown, Nov. 30—Aug. 6, '44; dis. to Free Church Pres. of Hamilton, Canada West, Oct. 8, '45.

No. 115. WM. REED. Cand., April 12, 1843; teaching in Indiana, '45.

No. 116. WM. W. WOODEND. Cand., from Pres. Blairsville, Oct. 3, 1843; lic. Oct. 5, '43; to Pres. Steubenville, April 11, '44; D. D.

No. 117. REV. JAMES BLACK. From Pres. St. Clairsville, Sept. 24, 1844, S. Supply; to Pres. Winchester, April 10, '49.

No. 118. JAMES BLACK. Cand., Sept. 24, 1844; lic. April 15, '52; taught in Dunlap's Creek Academy; ord. and inst. P. Connellsville, June 14, '53—Dec. 2, '59; dis. to Washington, Oct. 2, '60, as Prof. Washington College; D. D., LL. D.

No. 119. JOHN G. HOWELL. Licentiate from Pres. Carlisle, April 8, 1845; ord. P. at Kingwood, June 25, '46; supply for region also; died, 1856.

No. 120. SAMUEL PORTER SKILES. April 9, 1845; discontinued, April 12, '55.

No. 121. WILLIAM C. SMITH. Cand., April 10, 1845; to Pres. New Albany, April 14, '52.

No. 122. REV. RICHARD GRAHAM. From Pres. Chillicothe, June 10, 1845; inst. P. Sewickley, June 12, '45—April 10, '50; to Pres. Maumee, Oct. 1st, '50.

No. 123. WILLIAM P. HARSHE. Licentiate from Pres. Washington, June 10, 1845; ord. and inst. P. Fairmount, Aug. 27, '45—April 13, '53; to Pres. Des Moines, Oct. 20, '53.

No. 124. ROSS STEVENSON. Licentiate from Pres. Ohio, June 10, 1845; ord. and inst. Connellsville, June 13, '45—Oct. 6, '52; to Pres. Blairsville same date; D. D.

No. 125. WILLIAM D. MOORE. Licentiate from Pres. Ohio, June 10, 1845; ord. and inst. P. Long Run, June 11, '45—Sept. 15, '49; P. Mt. Pleasant and Greensburg, Oct. 2, '49; res. Mt. Pleasant, April 9, '51, whole time to Greensburg; res. June 14, '53; to Pres. Mississippi same day; S. Supply Long Run, '64-'66; chaplain in '65.

No. 126. REV. GRIFFITH OWEN. From Pres. Philadelphia, June 13, 1845; inst. P. Uniontown, June 17, '45—Nov. 11, '47, and dis. to Pres. Philadelphia same day.

No. 127. JOHN J. NEEL. Cand., April 13, 1847; lic. Oct. 4, '48; died, Feb. 10, '52.

No. 128. WM. A. FLEMING. Cand., April 13, 1847; lic. April 15, '52; to Pres. Peoria, Oct. 4, '53.

No. 129. PROSPER HUBBARD JACOB. Licentiate from Pres. Beaver, June 2, 1847; ord. and inst. P. McKeesport, June 3, '47—Oct. 3, '51; to Pres. Coshocton, April 13, '52.

No. 130. JOSEPH GANS. Cand., June 3, 1847.

No. 131. OLIPHANT M. TODD. Cand., April 13, 1848; lic. April 11, '49; to Cincinnati, April 10, '50.

No. 132. REV. MOSES A. WILLIAMS. From Pres. Georgia, Sept. 14, 1849; inst. P. Uniontown, Nov. 21, '49—April 13, '52; to Pres. California, Oct. 7, '57.

No. 133. REV. LEWIS A. LOWRIE. From Pres. Union C. P. ch., Sept. 5, 1849; dis. to West Lexington, Ky., April 10, '50.

No. 134. REV. GEORGE DUNHAM. From Pres. Flint River, Sept. 17, 1849; supplied in Pres.; to Pres. North Mississippi, April 15, '57.

No. 135. WM. J. BURCHINAL. Cand., Sept. 19, 1849; permitted to relinquish study, because of impaired health; to Pres. Palmyra, Oct. 4, '65.

No. 136. REV. JAMES R. HUGHES. From Pres. Steubenville, Oct. 20, 1849; inst. P. Rehoboth, Nov. 8, '49—Dec. 28, '64, and same day to Blairsville Pres.

No. 137. NATHANIEL B. LYONS. Cand., April 10, 1850; lic. April 12, '55; to Pres. New Lisbon, April 10, '56.

No. 138. REV. PETER HASSINGER. From Huntingdon, April 8, 1851; S. Supply Somerset and Jenner; to Pres. Kaskaskia, April 12, '53.

No. 139. REV. JOSEPH SMITH. From Ohio, June 10, 1851; inst. P. Round Hill same day; res. Jan. 1, '56; inst. P. Greensburg, April 9, '56; set over to Blairsville, Oct., '58; D. D.

No. 140. REV. FREDERICK A. SHEARER. From Pres. Richland, June 10, 1851; inst. P. Long Run, June 19, '51—Oct. 3, '51; to Pres. Richland, April 14, '52; D. D.

No. 141. SAMUEL HAZLETT. Cand., Sept. 17, 1851.

No. 142. JAMES CALDWELL. Cand., April 13, 1852; lic. April 13, '54; to Pres. Des Moines, April 10, '55.

No. 143. ALONZO LINN. Cand., April 13, 1852; lic. May 3, '54; taught in Lafayette College; Prof. in Jeff. College and in Washington and Jefferson College; to Washington Pres., '70; Ph. D., LL. D.

No. 144. REV. CYRUS C. RIGGS. From Pres. Steubenville, May 18, 1852; inst. P. Sewickley, June 1st—April 9, '61; dis. at same time to Pres. Beaver; D. D.

No. 145. REV. NATHANIEL WEST. From Pres. Ohio, Oct. 5, 1852; inst. P. McKeesport, May 3, '54—July 1, '56, and dis. to Pres. Philadelphia; D. D.

No. 146. JOHN A. MEARNES. Licentiate from Pres. New Brunswick, Oct. 5, '52; ord. and inst. P. Long Run, Oct. 19, '52; died, June 3, '54.

No. 147. REV. JAMES H. CALLEN. From Pres. Erie, April 13, 1853; inst. P. Uniontown, April 27, '53—April 10, '55; to 1st Pres. Philadelphia, Aug. 1, '55.

No. 148. JOSEPH MATEER. Cand., from Pres. New Brunswick, April 13, 1853; lic. April 14; to Pres. Clarion, Sept. 20, '54.

No. 149. ROBERT M. WALLACE. Licentiate from Pres. Newton, June 14, 1853; ord. and inst. P. Brownsville and Little Redstone, June 15—Feb. 17, '64, and dis. to Pres. Huntingdon same date.

No. 150. CALEB W. FINLEY. Cand., June 14, 1853; lic. May 16, '55; to Pres. Columbus, Oct. 2, '55.

No. 151. JAMES R. MOORE. Licentiate from Pres. Washington, Oct. 5, 1853; engaged in teaching; dis. to West Virginia, May, '63.

No. 152. REV. DAVID KENNEDY. From Pres. Ohio, April 12, 1854; inst. P. Greensburg, 19 April—Aug. 1, '55; to 1st Pres. New York, Nov. 13, '55.

No. 153. HUGH O. ROSBOROUGH. Licentiate rec'd, from Pres. Washington, Sept. 20, 1854; ord. and inst. P. George's Creek, June 5, '55; preached  $\frac{1}{4}$  time at Mt. Washington for 4 years; at Spring Hill Furnace, 12 years; at Greensboro, 11 years; still P. at George's Creek.

No. 154. THOMAS P. SPEER. Licentiate rec'd, from Pres. Ballebay, Ireland, Sept. 20, 1854; dis. to Pres. Huntingdon, June 5, '55.

No. 155. FRANCIS H. POWER. Cand., Sept. 20, 1854; lic. May 16, '55; died, Oct. 16, '63; was in service of Christian Commission.

No. 156. ROBERT C. STEWART. Cand., Sept. 20, 1854.

No. 157. ALEXANDER MCGAUGHEY. Licentiate from 2d Pres. New York, April 10, 1855; ord. and inst P. Long Run, May 16, '55—April 29, '63, and dis. to Blairsville Pres. same time.

No. 158. JAMES H. FLANAGAN. Cand., April 11, 1855; lic. Nov. 19, '56; ord. as Ev. to labor in Mission Ty. of Pres. in Va., April 14, '58; set over to Pres. West Virginia, May, '63.

No. 159. JOHN C. HENCH. Cand., April 11, 1855; lic. April 26, '65; ord. and inst. P. Tent  $\frac{2}{3}$  time and Mt. Washington S. S., Nov. 6, '66—April 28, '69; to Pres. Western Reserve, Oct. 5, '69.

No. 160. REV. HENRY W. BIGGS. From Pres. Vincennes, Oct. 3, 1885; inst. Morgantown, Nov. 2, '55; set over to West Virginia, May, 1863.

No. 161. DANIEL WILLIAMS. Licentiate Pres. New Lisbon, Oct. 2, 1855; ord. and inst. P. West Newton, Nov. 13, '55—April 15, '57; dis. to Pres. Carlisle, April 13, '59.

No. 162. REV. WM. F. HAMILTON. From Pres. Ohio, May 13, 1856, and inst. P. Uniontown, S. S. six months previous; res. May 31, '66; dis. to Pres. Blairsville, April 29, '68; D. D.

No. 163. REV. REUBEN LEWIS. From Pres. Blairsville, Sept. 19, 1856; P. Fairmount, Nov. 14, '56—April 12, '59; dis. to Pres. Montgomery, Oct. 4, '59; deceased.

No. 164. JAMES MARTIN. Licentiate 2d Pres. Philadelphia, Oct. 22, 1856 and ord. and inst. P. Round Hill, Nov. 19—April 29, '63; dis. to Philadelphia same day.

No. 165. ROBERT F. WILSON. Licentiate from Pres. Huntingdon, Oct. 22, 1856, and ord. and inst. P. McKeesport, Nov. 20—May 14, '67; dis. to Pres. Carlisle, Jan. 21, '68.

No. 166. SAMUEL J. NICCOLLS. Cand., Oct. 6, 1857; lic. April 14, '59; to Pres. Carlisle, Oct. 2, '60; D. D.

No. 167. CALEB B. DOWNS. Cand., Oct. 6, 1857; to Pres. Richland, May 9, '60.

No. 168. DAVID HENRY BARRON. Licentiate from Pres. Allegheny City, April 13, 1858; ord. and inst. P. Mt. Pleasant, May 13, '58—Aug. 6, '61; dis. same date to Pres. Huntingdon; D. D.

No. 169. WM. WARD CAMPBELL. Ch. of Uniontown cand., April 13, 1858; lic. April 14, '59; ord. Oct. 5, '59; inst. P. Fairmount, Nov., '59—May 14, '62; set over to West Va., May, '63.

No. 170. ROBERT BRADEN MOORE. Ch. of Tyrone cand., April 13, 1858; lic. Oct. 4, '59; dis. to Pres. Huntingdon or Carlisle, Oct. 3, 1860; D. D.

No. 171. WATSON RUSSELL. Licentiate from Pres. Carlisle, Oct. 6, 1858; ord. as Ev. Nov. 11, '58; dis. to Pres. Washington, Oct 2, '60.

No. 172. LUTHER L. BELDEN. Cand. from Ch. of Morgantown, Oct. 6, 1858; lic. April 29, '63; dis. to Pres. Erie, Oct. 4, '64.

No. 173. GEORGE C. SHEPHERD. Cand. from Ch. Morgantown, Oct. 6, 1858.

No. 174. BENJAMIN F. MYERS. Licentiate from Pres. Allegheny City, April 13, 1859; ord. and inst. P. Somerset and Jenner, June 23, '59—May 9, '60; dis. same time to Pres. Carlisle.

No. 175. GEORGE PAULL. Cand. from Ch. of Connellsville, Oct. 3, 1860; lic. April 10, '61; ord. Sept. 16, '63, as Ev. and Missionary; dis. to Pres. Corisco, Africa, Oct. 5, '64.

No. 176. NOAH H. G. FIFE. Ch. of Round Hill cand., April 10, 1861; lic. June 10, '62; ord. and inst. P. Connellsville, April 29, '63; res. Nov. 29, '67; P. Long Run, June 23, '68; res. Oct. 31, '73, and dis. to Pres. Rock River same time.

No. 177. SAMUEL L. CAMPBELL. Licentiate from Pres. Allegheny City, Oct. 1, 1861; dis. to Pres. Allegheny, April 24, '66; changed to Potomac.

No. 178. JAMES G. PATTERSON. Ch. of Brownsville, cand. rec'd, April 22, 1862; lic. April 24, '67; dis. to Pres. S. Minnesota, Sept. 8, '68; rec'd from Pres. Iowa, April 24, '77; dis. to Pres. Columbus, June 27, '77.

No. 179. JOHN C. McCLINTOCK. Ch. of New Providence cand., April 22, 1862; lic. April 26, '65; dis. to Pres. Iowa, Aug. 29, '65; D. D.

No. 180. JOHN BRANCH. Licentiate from Pres. Lexington, July 8, 1862; ord. as Ev., July 9, '62; set over to Pres. West Va., May, '63.

No. 181. JOHN L. LUTZ. Of Rehoboth Ch. cand., Oct. 8, 1862; lic. Oct. 5, '64; to Pres. Burean, Sept. 18, '66.

No. 182. REV. JOHN M. BARNETT. From Pres. St. Paul, Nov. 4, 1862, and inst. P. Mt. Pleasant; had preached there from Jan. 7; res. Oct. 6, '69; P. Connellsville, May 17, '70, till May 31, '82; res. to become Financial Secretary of W. & J. College.

No. 183. FRED. B. WELTY. Cand. April 29, 1863; lic. April 23, '72; ord. Ev., April 24, '72; dis. to Pres. Wyoming, Aug. 23, '72.

No. 184. M. S. C. KINKAID. Cand., Oct. 6, 1863; lic. April 26, '65; died, March 25, '66.

No. 185. WM. L. BOVD. Licentiate from Pres. St. Clairsville, Oct. 6, 1863; ord. and inst. P. Sewickley, Nov. 3, '63; P. Tyrone, June, '64; res. April 23, '67; P. Round Hill, May 17, '67—Oct. 5, '70; dis. to Pres. Bloomington, Oct. 4, '71.

No. 186. J. LOGAN SAMPLE. Licentiate from Pres. Philadelphia, Nov. 3, 1863; ord. and inst. P. Round Hill, April 27, '64—June 14, '66; dis. to Saltsburg Pres, April 23, '67.

No. 187. REV. O. H. MILLER. From Pres. Blairsville, April 26, 1864; P. West Newton, May 9, '64—Oct. 5, '69; by reconstruction act of '70, made a member of Carlisle Pres.

No. 188. WM. C. KUHN. Cand. from Pres. Ohio, April 27, 1864; lic. April 26, '65; to Pres. Huntingdon, Oct. 2, '67.

No. 189. JOHN W. GILMORE. Cand. from Pres. Dubuque, Oct. 4, 1864; lic. Oct. 5, '64; to Pres. Washington, April 24, '66.

No. 190. ROBT. H. CUNNINGHAM. Rehoboth cand., Oct. 4, 1864; lic. April 25, '66; to Pres. S. Minnesota, Oct. 2, '67.

No. 191. ALBERT J. CALDWELL. Rehoboth, cand., Oct. 4, 1864; lic. April 25, '66; to Pres. Leavenworth, Jan. 21, '68.

No. 192. JOSEPH H. STEVENSON. Licentiate from Pres. Sidney, Oct. 5, 1864; ord. and inst. P. Brownsville and Little Redstone, Oct. 14, '64—April 28, '68; dis. to Pres. Huntingdon, April 29, '68; from Pres. Washington, May, '76; S. S. Sewickley and Tyrone; P. Tyrone, Nov. 14, '76; Scottdale, April 13, '77; res. June 12, '83; dis. to Pres. Cairo, Oct. '83.

No. 193. ALLEN A. HOUGII. Brownsville, cand., April 26, 1865; lic. April 24, '67; to Pres. ———, April 27, '70; rec'd from Pres. Steubenville, Sept 21, '81; P. Pleasant Unity, Oct. 11, '81—Sept. 29, '86; dis. to Pres. Blairsville, April, '87.

No. 194. REV. LOYAL Y. GRAHAM. From Pres. Blairsville, Oct. 3, 1865; P. Rehoboth, Oct. 11—Sept. 25, '71, and dis. to Pres. Philadelphia Central same time; D. D.

No. 195. EBEN. B. CALDWELL. Sewickley, cand., Oct. 4, 1865; lic. Jan. 22, '68; to Pres. Wooster, April 27, '69; deceased.

No. 196. REV. W. W. RALSTON. From Pres. Baltimore, April 24, 1867; inst. P. Uniontown, April 28, '67—Oct. 1, '72; dis. to Pres. Dayton, Oct. 2, '72; D. D.

No. 197. REV. A. B. FIELDS. From Pres. Westmoreland U. P., Oct. 1, 1867; P. Connellsville, Feb. 11, '68—June 1, '69; dis. Oct. 5, '69, to Pres. Findley; rec'd from Pres. Clarion, April 19, '81; S. S. Brownsville, June, '81, for two years; dis. to Pres. Pueblo, June, '83; deceased.

No. 198. REV. J. K. ANDREWS. From Pres. Steubenville, Oct. 16, 1868; P. Sewickley, Dec. 8, '68—April 26, '71, and dis. to Pres. Shenango same time.

No. 199. JOS. ROGERS WILSON. Dunlap's Creek, cand., Oct. 16, 1868; lic. April 28, '69; to Pres. Bloomington, Oct. 4, '70; D. D.

No. 200. H. OLIPHANT GIBBONS. Ch. of Canonsburg, cand., April 27, 1869; lic. April 28, '75; dis. Pres. Baltimore, Oct. 3, '76.

No. 201. REV. E. P. LEWIS. From Pres. Highland, April 27, '69; S. S. Brownsville; dis. to Washington Pres., April 24, '73.

No. 202. REV. G. M. HAIR. From Pres. Baltimore, Oct. 6, 1869; P. McKeesport, Nov. 9, '69—Aug. 20, '72; P. Rehoboth, Dec. 20, '72—June 1, '74; dis. '74; deceased.

No. 203. REV. JAMES POWER FULTON. From Pres. Beaver, Nov. 2, 1869, and inst. P. Dunlap's Creek and McClellandtown; res. Oct. 2, '78; dis. to Pres. Larned, Kansas, April 22, '79.

No. 204. REV. GEORGE SCOTT. From Pres. Steubenville, April 27, 1870; S. S. Little Redstone; dis. to Pres. Allegheny, June 27, '71.

No. 205. REV. HENRY FULTON. From Pres. Zanesville, April 27, 1870; P. West Newton, June 12, '70—June 4, '74; dis. to Pres. Blairsville, Oct. 21, '76.

No. 206. JOHN McMILLAN, D. D. From Ref. Pres. of Pittsburg, June 16, 1870, and inst. P. Mt. Pleasant and Pleasant Unity; res. Pleasant Unity, April 25, '71; whole time to Mt. P., town and country; res. Mt. Pleasant, Oct. 8, '73; whole time to Mt. Pleasant Reunion; res. Dec. 24, '78; dis. to Pres. Philadelphia, Jan. 28, '79.

No. 207. ROBERT H. FULTON. Brownsville Ch., cand., Oct. 4, 1870; lic. April 26, '71; to Pres. Baltimore, April 24, '72; D. D.

No. 208. REV. ASAHEL BRONSON, D. D. From Pres. Troy, April 25, 1871; S. S. for Jefferson, '72; S. S. Mt. Vernon, till '80; preached one or two years in W. Va.; H. R., April 19, '81; died, Dec. 25, '82.

No. 209. REV. THOMAS S. PARKE. From Pres. Allegheny, April 26, 1871; inst. P. Tyrone and Harmony, June 27, '71; res. H., April 23, '73; res. Tyrone, April 29, '75; S. S. Dawson, Sept. 19, '76; to Pres. Steubenville, April 24, '77.

No. 210. JOHN S. PLUMER. McKeesport Ch., Cand., April 26, 1871; delayed by ill health; dis. Pres. Allegheny, April 25, '82.

No. 211. REV. JOHN TURBITT. From Oswego Cong. Asso., June 27, 1871; supplied in Pres. two or three years; went west; wrote he could not preach for ill health; name stricken from roll as accepted minister, June 26, '77.

No. 212. J. D. CALDWELL. Round Hill Ch., cand., June 27, 1871; lic. April 23, '73; dis. '74.

No. 213. REV. WM. EDGAR. From Pres. Blairsville, about 1870; S. S. Somerset and Jenner, till June, '72; outside bounds of Pres. for some time; dis. to Pres. Pittsburg, Oct. 4, '76; deceased.

No. 214. REV. AUGUSTUS CONE. From Pres. Highland, Oct. 17, 1871; P. Pleasant Unity, spring of '72; res. June 17, '73; dis. Dec. 6, '74.

No. 215. REV. WM. F. KEAN. From Pres. Allegheny, April 23, 1872; declined call to Sewickley; S. S. about 6 mos.; dis. to Pres. Blairsville, Dec. 31, '72; deceased.

No. 216. R. R. GAILEY. Licentiate from Pres. Wooster, April 24, 1872; ord. and inst. P. Little Redstone and Fayette City, June 11, '72; res. Fayette, June 15, '75; res. Little Redstone, June 11, '79; inst. P. Laurel Hill, Sept. 12, '79; res. March 13, '82; dis. Pres. Steubenville, April 24, '82.

No. 217. WM. N. SLOAN. Cand. from Pres. Wooster, April 24, 1872; lic. April 24, '72; dis. to Pres. Pittsburg, April 22, '73.

No. 218. REV. JOHN B. DICKEY. From Pres. Steubenville, June 11, 1872; inst. P. Round Hill, June 25; res. April 25, '77; dis. to Pres. West Virginia, April 23, '78.

No. 219. REV. GEORGE K. SCOTT. From Pres. Blairsville, Oct. 21, '72; called to Sewickley, April 22, '73; not installed; S. S. till about Dec. '73; dis. May 12, '74.

No. 220. REV. JAMES W. WIGHTMAN. From Pres. Pittsburg, Dec. 31, 1872, and inst. P. McKeesport; res. Aug. 14, '77, and dis. to Pres. Louisville; D. D.

No. 221. WM. S. FULTON. Dunlap's Creek Ch., cand., April 22, 1873; lic. April 29, '74; dis. to Pres. Erie, April 27, '75.

No. 222. REV. JOHN W. MARTIN, D. D. From Pres. Steubenville, April 23, 1873; S. Supply Tent and Fairchance, Oct., '73; dis. to Pres. Steubenville, March, '75; deceased.

No. 223. REV. SAMUEL S. GILSON. From Pres. Louisville, April 28, 1874; inst. P. Uniontown, May 2, '74; res. June 10, '79; dis. to Pres. Steubenville, Oct. 16, '80.

No. 224. REV. J. W. LITTLE. Rec'd Pres. Pittsburg, April 28, 1874; inst. P. Long Run, May 11, '74; res. May 1, '75; dis. to Pres. Allegheny, Oct. 29, '75.

No. 225. WM. F. EWING. Licentiate rec'd, from Pres. Kittanning, April 29, 1874; ord. and inst. P. Mt. Pleasant, June 4, '74; res. June 12, '83; died, Dec. 15, '83.

No. 226. WM. W. McLANE. Licentiate rec'd, from Pres. Kittanning, April 29, 1874; ord. and inst. P. Brownsville, May 13, '74; res. June 25, '78; dis. June 26, to Pres. of Steubenville.

No. 227. DAVID B. ROGERS. Licentiate rec'd, from Pres. Steubenville, April 29, 1874; ord. and inst. P. Greensboro, May 12, '74; res. Dec. 29, '74; S. S., Tent and Fairchance and P., May 18, '75, till Nov. 14, '76, and dis. to Pres. Washington, same time; rec'd from Pres. Steubenville, April, '84; P. Dunbar, '84—July 9, '86; dis. to Pres. Lehigh, same time.

No. 228. A. FULTON BOYD. Licentiate rec'd, from Pres. Butler, April 29, 1874; ord. and inst. P. Pleasant Unity, June 26, '74; res. April 25, '77; inst. P. Rehoboth, Aug. 30, '77; res. Dec. 11, '83; dis. to Pres. Mahoning, same date.

No. 229. REV. ABRAM B. LOWES. Rec'd Pres. Cincinnati, Oct. 6, 1874; inst. P. Bellevernon, Oct. 28, '74; res. Oct. 3, '82; dis. Pres. Pittsburg, Oct., '83.

No. 230. JACOB RUBLE. Of Spring Hill Furnace Ch., cand. rec'd, Oct. 7, 1874; lic. April 24, '78; ord. as Ev., June 11, '70; S. S. one year at Sewickley; inst. P., May 18, '80; suspended, Oct. 18, '81; restored, Sept., '88.

No. 231. REV. MARCUS WISHART. Rec'd from Pres. Pittsburg, Oct. 17, 1874; inst. P. Rehoboth, Oct. 28, '74; res. April 25, '77; dis. to Pres. Erie, Oct. 2, '77.

No. 232. REV. JOHN C. MELOY. Rec'd from Pres. Steubenville, Dec. 29, 1874; inst. P. West Newton, Dec. 29, '74.

No. 233. REV. ROBERT T. PRICE. Rec'd from Pres. Allegheny, April 27, 1875; inst. P. Dunbar, May 27, '75; res. May 15, '83; to Pres. Wooster, May, '83.

No. 234. REV. JOHN W. SCOTT, D. D. Rec'd from Pres. Dayton, April 27, 1875; S. S. at Jefferson till Oct. 19, '81; H. R.

No. 235. WM. L. LEDWITH. Brownsville Ch., cand. rec'd, April 29, 1875; lic. April 26, '76; dis. to Pres. Westminster, April 25, '77.

No. 236. ALEX. C. WILSON. McClellandtown Ch., cand.

rec'd, Oct. 6, 1875; lic. April 26, '76; dis. to Pres. Ottawa, April 23, '78.

No. 237. REV. WM. P. MOORE. Rec'd, April 25, 1876, from Pres. Allegheny; inst. P. Long Run, June 13, '76; res. Jan. 2, '83; dis. to Pres. Wooster same day.

No. 238. CHARLES B. WAKEFIELD. Bellevernon Ch., cand. rec'd, April 26, 1876; lic. April 24, '78; S. S. Somerset, Jenner and Mt. Washington; ord. and inst. P., June 7, '80; res. Oct. 6, '80; inst. P. Fairchance and Springhill Furnace, June 22, '81; res. Nov. 15, '81; dis. to Pres. Erie, same day.

No. 239. WINFIELD C. SCOTT. Dunlap's Creek Ch., cand. rec'd, Oct. 21, 1876; lic. April 24, '78; dis. to Pres. Solomon, Kansas, April 22, '79.

No. 240. GEORGE L. DEFFENBAUGH. George's Creek, cand. rec'd, Oct. 21, 1816; lic. June 27, '77; ord. as Ev., Oct 2, '78; Miss'y to Nez Perces Indians; dis. to Pres. of Oregon same day.

No. 241. REV. S. S. BERGEN. From Pres. Austin, Texas, Oct. 21, 1876; S. S. Somerset, Jenner and Mt. Washington; inst. P. Tent and Fairchance, Aug. 4, '78; inst. P. McClellandtown  $\frac{1}{3}$  of time, July 19, '79; res. Fairchance, June 8, '80; res. Tent and McClellandtown, April 1, '82; inst. P. Laurel Hill, Aug. 5, '82; res. April 18, '88; dis. to Pres. Huntingdon, May, '88.

No. 242. REV. SAMUEL MCBRIDE. Rec'd Pres. of Newark, Oct. 19, 1877; inst. P. McKeesport, 1st, Nov. 13, '77; res. Nov. 11, '79; suspended, June 14, '81; name stricken from the roll, Oct. 19, '82.

No. 243. REV. WM. G. NEVIN. Rec'd Pres. of Monongahela U. P., Nov. 13, 1877; P. Sewickley, Dec. 3, '77, till Dec. 24, '78; P. Dunlap's Creek, between Jan. 1 and April 22, '79, till April 24, '83; P. Brownsville, May 8, '83, till Sept. 24, '84; P. Rehoboth 4th Tuesday Oct, '84, till Jan. 24, '87; dis. to Shenango Pres. same day.

No. 244. REV. ROBERT WHITE. Rec'd from Pres. Northumberland, April 23, 1878; S. S. Pleasant Unity till Oct. 6, '80; called but not installed; dis. to Pres. Steubenville, Dec. 14, '80.

No. 245. GEORGE D. BUCHANAN. Cand. rec'd, from Pres. of Marion, April 22, 1879; called to Round Hill; S. S. for some months; dis. to Pres. of Baltimore, Oct. 8, '79.

No. 246. REV. A. S. MILHOLLAND. Rec'd from Pres. Wooster, April 22, '79; S. S. Brownsville, called but not installed; inst. P. Uniontown, June 15, '80; D. D.

No. 247. JOHN I. BLACKBURN. Rehoboth, cand., Oct. 2, 1878; lic. April 28, '80; dis. to Pres. Blairsville, April 19, '81.

No. 248. HARRY O. SCOTT. Mt. Pleasant Reunion Ch., cand. rec'd, June 11, 1879; lic. same day; dis. to Pres. Nebraska City, Oct. 5, '80.

No. 249. REV. JAMES D. SHANKS. Rec'd from Pres. Steubenville, Jan. 20, 1880, and inst. P. Round Hill same day; res. Dec. 11, '83; dis. same time to Pres. Philadelphia Central.

No. 250. REV. CHARLES C. B. DUNCAN. Rec'd from Pres. West Virginia, April 27, 1880; inst. P. Little Redstone, May 20, '80; res. June 1, '82; S. S. Somerset and Jenner till Sept. 23, '85, and Mt. Washington, April, '85; dis. to Pres. Peoria, Sept. 23, '85.

No. 251. REV. S. L. FINNEY. Rec'd from Pres. West Chester, April 28, 1880; inst. P. Mt. Pleasant Reunion, May 13, '80; res. Nov. 1, '82; dis. to Pres. W. Virginia, Oct. '83; deceased.

No. 252. REV. GEORGE N. JOHNSTON. Rec'd from Pres. Steubenville, Oct. 5, 1880; inst. P. McKeesport, Dec. 21, '80; res. April 22, '84, and dis. to Pres. Pittsburg same date.

No. 253. CHARLES P. CHEESEMAN. Plaingrove Ch., cand. rec'd, April 19, 1881; lic. June 19, '81; ord. and inst. P. Long Run, June 25, '83; S. S. Mt. Vernon, April, '85.

No. 254. ARCHIBALD B. HERRIES. McKeesport Ch., cand. rec'd, June 14, 1881; lic. April 25, '83; ord. and inst. P. Leisenring, April 22, '84, till Aug. 17, '85; dis. to Pres. Bloomington, Sept., '85.

No. 255. WM. RHODES RUBLE. Springhill Furnace Ch., cand. rec'd, June 14, 1881; withdrew by advice a year or two afterwards.

No. 256. F. M. COLLIER. McKeesport Ch., cand. rec'd, Sept. 21, 1881; lic. April 28, '86; dis to Pres. of Gunnison, Sept. 27, '87.

No. 257. REV. J. T. CRUMRINE. Rec'd from Cong'l Association of Worcester, Mass., June, 1882; P. Little Redstone and Fayette City, June 26, '83—Sept. 23, '85; dis. to Pres. Wellsborough same day.

No. 258. REV. A. Z. McGOGNEY. Rec'd from Pres. Blairsville, Oct. 3, 1882; P. Connellsville, Oct. 25, '82—Sept. 28, '86; dis. to Pres. Peoria same time.

No. 259. REV. M. C. BAILEY. Rec'd from Pres. Carlisle, Oct. 3, '82; P. Tent, Fairchance and McClellandtown, Oct., '83; Ph. D.

No. 260. REV. PERRIN BAKER. Rec'd from Pres. Kittanning, April, 1883; P. Bellevernon, April 24, '83.

No. 261. REV. H. H. McMASTER. Rec'd from Pres. Allegheny, June, 1883; P. Dunlap's Creek, June, '83—Sept. 25, '88, and dis. to Pres. Ft. Dodge same time.

No. 262. REV. JOHN D. OWENS. Rec'd from Pres. Huntingdon, Oct. 1883; P. Sewickley, Oct. 11, '83—April 28, '85; dis. to Pres. Steubenville, Jan., '86.

No. 263. REV. JOHN M. JENKINS. Rec'd from Pres. Wooster; Oct., 1883; P. Mt. Pleasant Reunion, Oct. 16, '83—April 13, '85; dis. to Pres. Melbourne, Australia, same time.

No. 264. REV. E. S. ROBINSON. Rec'd from Pres. Blairsville, April, 1884; P. Scottdale, May 8, '84—Jan. 25, '86; dis. to Pres. Portsmouth same day.

No. 265. REV. M. H. BRADLEY. Rec'd from Pres. Pittsburgh, Sept., 1884; P. Mt. Pleasant, Oct. 7, '84—April 28, '86; dis. to Pres. Lima, Sept., '86.

No. 266. REV. J. J. MCCARRELL. Rec'd from Pres. St. Clairsville, Sept., 1884; inst. P. McKeesport, fall of '84.

No. 267. REV. N. G. WHITE. Rec'd from Pres. Hunting-

don, April, 1885; supply at Dawson, Tyrone and Wheeler Mission, Connellsville; H. R.

No. 268. REV. BRAINERD T. DEWITT. Rec'd from Pres. Erie, April, 1885; P. Round Hill, May 27, '85.

No. 269. REV. S. E. ELLIOTT. Rec'd from Pres. Southern Dakota, April, 1886; P. Mt. Pleasant Reunion, May 10, '86.

No. 270. ALEX. S. HUNTER. Licentiate, from Pres. Washington, April 28, 1886.

No. 271. H. C. MORLEDGE. Licentiate, from Pres. Steubenville; rec'd, April 27, 1886; ord. and inst. P. Leisenring, June 17, '86.

No. 272. GEORGE P. DONEHOO. Licentiate Pres. Pittsburg, rec'd, Sept. 28, 1886; ord. and inst. P. Mt. Pleasant, Oct. 8, '86.

No. 273. REV. BOYD M. KERR. Rec'd from Pres. Wooster, April, 1887; S. S. Brownsville 1 year; inst. P. May 2, '88.

No. 274. ROBERT F. SMITH. Licentiate from Pres. Shenango; rec'd and ord., May 26, 1887; inst. P. Pleasant Unity, June 11, '87.

No. 275. A. W. EMMONS. Lic. April 27, 1887; ord. and inst. P. Sewickley, May 26, '87.

No. 276. REV. W. A. EDIE. Rec'd from Pres. Beaver Valley, U. P., and inst. P. Connellsville, May 19, 1887.

No. 277. REV. Z. B. TAYLOR. Rec'd from Pres. Clarion, May, 1887; P. Scottdale, July 13, '87.

No. 278. REV. S. F. FARMER, D. D. Rec'd from Pres. Highland and inst. P. Rehoboth, June 30, 1887.

No. 279. REV. WM. G. STEWART. Rec'd from Pres. Allegheny, Sept., 1887; P. Dunbar, Oct. 18, '87.

No. 280. REV. C. J. FORSYTHE. Rec'd from Pres. Baltimore, April, 1888; P. Greensboro and Jefferson, May 23, '88.

No. 281. REV. JOSEPH L. HUNTER. Licentiate rec'd, from Pres. Shenango; ord. and inst. P. Tyrone and Dawson, May 8, 1888.

## PRESENT MINISTERS AND CHURCHES.

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MINISTERS AND LICENTIATES	ADDRESS.	CHURCHES.
John W. Scott, D. D., H. R.	Washington, D. C.	
N. Grier White, H. R.	New Haven, Pa.	
John McClintock, P.	Carmichaels, Pa.	New Providence, P.
S. F. Farmer, D. D., P.	Bellevernon, Pa.	Rehoboth, P.
H. O. Rosborough, P.	Smithfield, Pa.	George's Creek, P.
John M. Barnett, Fin. Sec.	Washington, Pa.	
Boyd M. Kerr, P.	Brownsville, Pa.	Brownsville, P.
A. S. Milholland, D. D., P.	Uniontown, Pa.	Uniontown, P.
John C. Meloy, P.	West Newton, Pa.	West Newton, P.
Brainerd T. DeWitt, P.	Elizabeth, Pa.	Round Hill, P.
Wm. G. Stewart, P.	Dunbar, Pa.	Dunbar, P.
Joseph J. McCarrell, P.	McKeesport, Pa.	McKeesport, P.
Perrin Baker, P.	Bellevernon, Pa.	Bellevernon, P.
Wm. A. Edie, P.	Connellsville, Pa.	Connellsville, P.
Samuel E. Elliott, P.	Mt. Pleasant, Pa.	Mt. P. Reunion P.
M. C. Bailey, Ph. D., P.	Fairchance, Pa.	Fairchance, P.
	Tent, P.	
		McClellandtown, P.
Chas. P. Cheeseman, P.	Circleville, Pa.	Long Run, P.
		Mt. Vernon, P.
Z. B. Taylor, P.	Scottdale, Pa.	Scottdale, P.
C. J. Forsythe, P.	Greensboro, Pa.	Greensboro, P.
		Jefferson, P.
H. C. Morledge, P.	Leisenring, Pa.	Leisenring, P.
G. P. Donehoo, P.	Mt. Pleasant, Pa.	Mt. Pleasant, P.
Robert F. Smith, P.	Pleas'nt Unity, Pa.	Pleasant Unity, P.
A. W. Emmons, P.	West Newton, Pa.	Sewickley, P.
Joseph L. Hunter, P.	Dawson, Pa.	Tyrone, P.
		Dawson, P.
Jacob Ruble.	Wymp's Gap, Pa.	
J. B. Reed, Pres. W. Va., P. E.	Laurel Hill, Pa.	Laurel Hill, P. E.

F. M. Collier, licensed, April 28, 1886; dismissed to the Presbytery of Gunnison, Sept. 27, 1887.

Alex. S. Hunter, licentiate (in tr.)

Vacant: Dunlap's Creek, Spring Hill Furnace, Somerset, Mt. Washington, Jenner, and Fayette City.

#### CANDIDATES.

H. H. Ryland, Spring Hill Furnace, Sept. 22, 1884.

C. L. V. McKee, Laurel Hill, April, 1885.

J. P. Blackburn, Rehoboth, April 28, 1886.

R. A. Herwick, Rehoboth, April 28, 1886.

Jacob Humbert, Tent, June 17, 1886.

J. B. Wallace, Mt. Pleasant, Sept. 29, 1886.

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#### SKETCHES.

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An earnest effort was made to secure likenesses of the early fathers of the Presbytery and also members of more recent date. This effort has only been partially successful. Of some there were no likenesses in existence. The original of Dr. Fairchild was an old time daguerreotype, excellent at first and a precious heirloom, but injured so as to prevent its being successfully copied. Judge Ewing's phototype does not do him justice. It was photographed from an oil painting and then phototyped.

The phototypes of Dr. Campbell and Joseph Paull will be readily recognized by all who knew them. Of the excellence of the steel engravings of Rev. Joel Stonerod, Rev. George Paull, Redstone's representative on Africa's soil and Hon. Jasper M. Thompson, we need not speak.

The brief sketches already given of Dr. Fairchild in the histories of George's Creek and the Tent, renders but little additional notice necessary.

Rev. H. O. Rosborough, the successor of Dr. Fairchild at George's Creek, and a warm personal friend, says: "Dr. Fairchild was born at Hanover, N. J., May 1st, 1795. He was the youngest of six children. His father died when he was but seven years old, and his training devolved on his mother, who survived until 1824. She was a woman of remarkable gifts and was greatly distinguished for the strength of her faith and her unusual activity and usefulness in the Church of Christ. She presented Ashbel in childhood to the Lord as an offering in the work of the ministry and his education throughout was conducted with this high and holy end in view. He began his classical studies in Morristown, N. J., when but thirteen years of age. He spent one year in Princeton College, graduating in September, 1813. He studied Theology in Princeton Seminary and was licensed by the Presbytery of New Jersey, April, 1816."

The following is a part of the action of the Presbytery of Redstone in regard to Dr. Fairchild:

RESOLVED, 1st, "That this Presbytery devoutly acknowledge the hand of God in the removal from us and from his endeared family and the field of his abundant labors and eminent usefulness, our beloved and venerated father, the Rev. Ashbel Green Fairchild, who departed this life on the 30th of June, 1864, in the seventieth year of his age and the forty-ninth of his public labors in the Gospel.

RESOLVED, 2d, "That we regard the life and death of Dr. Fairchild, so fruitful through grace, in righteousness and peace, as bringing great glory to God and abounding good fruits to the Church of Christ. We would especially note his writings published by our Board, as 'The Great Supper,' 'Scripture Baptism,' 'Unpopular Doctrines' and 'What Presbyterians Believe,' which discuss and defend the doctrines involved, with such ability and popular effect. 'The Great Supper' has been translated and published in the German language and has proved to be one of the

most popular works published by the Board, and is universally regarded as one of the very best definers of our peculiar doctrines extant.

RESOLVED, 3d, "That \* \* \* \* such were his gifts of understanding and memory; his general information and discriminating taste; his knowledge of the Scriptures in the original tongues and in our common version, and such his spiritual insight of divine things and deep religious experience and fervency of spirit, that his pulpit exercises were of the most pleasing and edifying character.'"

The Presbytery also speaks of his high social character, and dignified, yet genial disposition, and kindly manner and attractive and instructive conversation.

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#### REV. JOEL STONEROAD.

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In addition to the sketch given in the supplement to the History of Laurel Hill Church, we give an extract from the admirable memorial prepared by Rev. Wm. F. Hamilton, D. D., who for a number of years was a fellow Presbyter and a neighbor of Mr. Stoneroad's:

"Of the many exemplary traits which adorned the character of Mr. Stoneroad as a Christian man and as a minister of the Gospel, little need be said. He was very generally known throughout this region, and none who knew him had any difficulty in determining his real character. There was no concealment, no mystery enveloping him. It was felt by all that he was just what he seemed to be, and that his character was that of an honest, faithful, devoted servant of God in the ministry of his Son Jesus Christ. If those most intimately acquainted with him were asked to point out his distinguishing traits, they would probably agree in mentioning two as more conspicuous than any others. One of these was his thorough conviction and steadfast maintenance of the infallible truth of all Scriptural teachings, and consequently the truth of some doctrines which many refuse to

accept. In the depths of his heart he was sincerely and unwaveringly orthodox. He honestly believed God's word, not as doubtingly and compromisingly interpreted, but as clearly and definitely formulated in the accepted creeds of the Church in which it was his privilege to exercise his ministry. And this gave character to his preaching. What he believed, he spake. No truth was kept back because of men's enmity to it. Nothing was suppressed because unpopular. Nothing was passed over because difficult. Nothing was rejected because it confounded human reason. He declared God's whole counsel, and did it honestly, ingenuously. No one could say that there was any uncertainty in the sound of the Gospel trumpet as blown by him. The other most noticeable trait distinguishing him was his abundant zeal in the ministry which he had received of the Lord Jesus, prompting him to such labors and hardships and self-denials as fall within the experience of but a limited number of Christ's ministers."

When the relation between Mr. Stoneroad and the Church of Laurel Hill was dissolved, April 24th, 1878, on account of his failing health, Presbytery

RESOLVED, 1st, "That we recognize in our co-Presbyter a brother beloved, who, for forty-eight years, has shown himself to be a workman that needeth not to be ashamed, and a watchman upon the walls of Zion, whose laborious, earnest and faithful services, the Head of the church has largely blessed in the conversion of souls, and in comforting and establishing believers in the faith once delivered to the saints.

RESOLVED, 2d, "That our relations and intercourse with Brother Stoneroad have been such as greatly to endear him to us and furnish occasion to us to hold him in affectionate and deserved remembrance.

RESOLVED, 3d, "That we deeply sympathize with him in his feebleness and impaired health, and do earnestly pray that in honorably retiring from a laborious and successful ministry, the remnant of his days may be crowned with domestic and social joys and with the sweet consolations of that Gospel of Peace which he has proclaimed to others and above all with the com-

forting presence of Him who has said: ‘Lo I am with you alway, even unto the end of the world.’”

Mr. Stoneroad tarried a few years longer patiently waiting for the salvation of God, until at length, having survived nearly all the associates of his early ministry, he entered into rest on the 11th of August, 1884, in his 79th year.

“Servant of God, well done!  
Rest from thy loved employ;  
The battle o'er, the vic'try won,  
Enter thy Master's joy.”

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#### REV. GEORGE PAULL.

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George Paull was the third son of Joseph and Eliza Lea (Rogers) Paull and was born near Dunbar, Fayette county, Pa., February 3d; 1837. Like so many of Pennsylvania's noblest men his early life was spent on his father's farm. His early training was in the home, the common and the Sabbath School. He began his classical studies with Rev. Ross Stevenson, D. D., pastor of Connellsville Presbyterian Church and continued them in Dunlap's Creek Presbyterial Academy, and afterward with Prof. John Frazer, who became Professor of Mathematics in Jefferson College and a General in the Union army. He entered Jefferson College at Canonsburg and graduated with high credit in 1858, in the twenty-first year of his age. In the spring of 1853, during a revival in College, he decided for Christ and made a public profession of religion in the Church at Connellsville. He spent three years at the Western Theological Seminary and was ordained and devoted his life to mission work in Africa. A very interesting memoir was written by his uncle, Rev. Samuel Wilson, D. D., and published by the Presbyterian Board, to which the reader is referred for information in regard to his interesting, consecrated and useful, though brief life. The action of Presbytery on his death is added to this notice. This

action was reported by a Committee and adopted, October 19th, 1865.

"WHEREAS, It has pleased Almighty God, in His inscrutable providence to remove by death from the field of Foreign Missions a young brother greatly beloved, and who had shown himself so eminently fitted by nature and grace for the great work to which God and the church had called him; and whereas, he was born and reared among us and by this Presbytery set apart to the work of the ministry in a foreign missionary field; and whereas, his self-consuming, untiring devotion to the Master's cause not only reflected great honor upon the Gospel of God, but also on this body by whom he was given to the foreign service of the church; therefore

"RESOLVED, 1st, That while as a Presbytery we record with gratitude to God the gift of one to the church so specially qualified for the great work to which he had consecrated his life, we would at the same time bow with profound submission to the mysterious behest which summoned him so soon and so suddenly from the service and labors of the church militant to the higher and holier service of the church triumphant.

"RESOLVED, 2d, That in the life and labors of our departed brother, we recognize a spirit akin to that of a Brainerd, an Elliott, a Schwartz—akin to the spirit of Him who said: 'The zeal of thine house hath eaten me up'—a zeal for the salvation of bleeding Africa, which prematurely and almost literally consumed the vessel in which it burned—a love for the souls of men and the glory of God, which many waters could not quench—which quailed at no sacrifice however great, and could say with the great Apostolic Missionary to the Gentiles, 'neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.'

"RESOLVED, 3d, That while Presbytery would bewail the loss to benighted Africa of so burning and shining a light, whose inchoate and earliest labors on the mainland were signalized with remarkable and immediate success in the conversion of souls, we would also record our unfeigned condolence and sympathy with

the honored parents and other friends in the early demise of such a relation and son, divinely assured that however great their loss to him it was unutterable gain." Minutes Redstone Presbytery, October 19<sup>th</sup>, 1865.

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#### DR. CAMPBELL AND JUDGE EWING.

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It is proper to add some additional items in regard to Dr. Campbell and Judge Ewing. In the history of Uniontown Church, prepared by Rev. S. S. Gilson, there is this record: "October the 9th, 1825, is a date long to be remembered by this congregation. It was then that the two young men, Dr. Hugh Campbell and Nathaniel Ewing, Esq., came for the first time to the Lord's Table. Together they followed Christ with reverence and Godly fear for almost half a century. These men were properly regarded as the pillars of the church in their day, and it is hardly possible now to unduly exalt their influence as Christian citizens. They were also exceedingly useful in the higher courts of the Church to which they were so frequently delegates. Indeed, it came to be said in Presbytery in regard to the Commissioners to the General Assembly, 'it was Dr. Campbell one year and Judge Ewing the next.' Dr. Campbell was a member of the famous General Assembly which met in Pittsburg in 1838, at the time of the disruption. A man of far more than ordinary ability, he made his influence felt in that body. During the discussion he arose and made a remark or two which attracted attention. Some Doctor of Divinity made a remark which combed him a little, and wanted to know who is 'this young David?'

"The doctor arose and said: 'I am a very humble elder from a very humble Church and a very humble Presbytery, but I thank God I have the same rights on this floor as the most learned Doctor of Divinity or the greatest lawyer here.' He then proceeded to score his unfortunate antagonist in a speech of wonderful keenness, which electrified the Assembly. He was an excellent and impressive speaker and his addresses on the subject of Temperance were very eloquent.'"

The following tribute was prepared by his life-long friend, Nathaniel Ewing, and offered and adopted in session: "For more than thirty-five years Dr. Campbell has exercised continuously the office of Ruling Elder in this church with uniform acceptance and eminent ability and faithfulness. During this long period his exemplary walk, the abundance of his benefactions, exertions and prayers, and his diligent and scrupulous discharge of official duty, contributed largely to the maintenance, growth and establishment of the church. By the eminence of his gifts, also, he was enabled to perform effective service for the general interests of the Master's cause by sitting, on frequent occasions, as a member in each of the Superior Judicatories."

These words apply also with equal force to Judge Ewing as descriptive of his life and service. For almost forty-one years he was a member of the Session of Uniontown Church and very often a member of some of the higher courts. The compiler of this well remembers to hear his father speak of a General Assembly of which Judge Ewing was a member. Some knotty question was before the body. Difficulties increased and no one seemed to know what to do, when Judge Ewing got up and in a few minutes cleared away the difficulties, so that the Assembly finished the business readily and properly. He acquired great influence in the Assembly and perhaps the most important service of this kind ever rendered was a report which he made on the decision of Judge Rodgers, of the Nisi Prius Court at Philadelphia, against the Presbyterian Church. This report is recorded in full in the Minute Book of the Presbytery, covering six pages.

Judge Ewing acquired large wealth and gave liberally to the Lord without letting his right hand know what the left did. He chiefly gave his benefactions while he lived and was personally attentive to the wants of the poor of this community who were brought to his notice.

He was President Judge of the County Court and a Ruling Elder in the church, and his son, Hon. John K. Ewing, was also President Judge and is a Ruling Elder in the same church. His grandson, Nathaniel Ewing, is keeping up the succession, being

President Judge in the county and a Ruling Elder in the church of his grandfather and his father.

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### JOSEPH PAULL.

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Among all those who have served in the eldership of Redstone Presbytery, no man was more respected and beloved than Joseph Paull. He descended from an honored ancestry. The first records in the Paull family date back to 1765, eleven years before the Declaration of Independence, and speak of George Paull as a resident of Berkeley county, Va., who, with his wife, Martha Irwin, four years later, in 1769, removed to Fayette county, Pa., locating a tract of land, which has been transmitted from father to son for four generations, and is still in possession of the family. His son was Col. James Paull, Sr., who was married to Miss Elizabeth Rogers, and was a distinguished citizen of Fayette county up to his death, which occurred in 1841. Joseph Paull, the son of James and Elizabeth, was born in the old home-stead, in November, 1808, and, with the exception of two or three years, spent all his life in the place of his birth. He was married, June 4th, 1833, to Miss Eliza Lea Rogers, by whom he became the father of ten children, some of whom have attained to prominent positions in the world; his second son, Aaron, killed in the battle of Shiloh, was a rising young lawyer in the State of Texas; his third son, George, went as a missionary to Africa, and died two years after his arrival, and his remains lie buried on the Island of Corisco; his daughter, Mary Elizabeth, is the wife of Rev. N. H. G. Fife, of Sterling, Ill., one of the most successful pastors in the State of Illinois; his son, Joseph Rogers, is an Attorney-at-Law and Judge of the Circuit Court in the city of Wheeling, Va., and his son James L., is a Ruling Elder in the First Presbyterian Church of Connellsville, Pa. Mr. Paull dated the beginning of his religious life from a Methodist camp-meeting, where he was converted at the age of twenty-one years. Soon after, he united with the Presbyterian Church of Tyrone and afterwards with Laurel Hill. He was elected a

Ruling Elder in the Presbyterian Church of Connellsville and became a member of that church in 1832, and continued to exercise the office to which he was called until 1874. In the last named year the Presbyterian Church of Dunbar was constituted by the Presbytery of Redstone on the petition of the members of Connellsville Church in that place and vicinity and Mr. Paull was transferred as an elder to the new organization and served with great efficiency up to the time of his death, February 14th, 1880. He was a man of rare intelligence, wise in counsel, careful in the exercise of his official duties, and most exemplary as a Christian. He was of the most Christ-like spirit, never failing to impress any and all with whom he was brought in contact, with the fact not only that there is a reality in the religion of Jesus, but also that there is in it a beauty and power. The tones of his voice, the benevolence of his countenance and the manifest spirit of deep piety running through all his conversation, gave an impression to those who were about him that they had been in a most sacred companionship. His death was the result of a complication of painful diseases, but through all his illness his faith never for a moment wavered. The final scene resembled the death of one of the old patriarchs; a weeping family, triumphant faith in Christ, calm and peaceful resignation and devout prayer from the lips of the dying father in Israel. He more than once represented his church in Synod and was also a member of the General Assembly. In the memorial year (though his miss onary son was sleeping in the soil of the "Dark Continent") he gave a large thank offering to the Lord for the privilege of having had a son in the Foreign Mission work. The prayer of the writer is, that the spirit of Joseph Paull may rest upon the entire eldership of the Redstone of to-day.

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#### JASPER MARKLE THOMPSON.

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Jasper Markle Thompson was born in Mason county, Kentucky, August 30th, 1822, having been left, by the death of his parents, to the care of relatives. Before he was three years of



J.M. Thompson



age he was taken to Mill Grove, Westmoreland county, Pa., the home of his grandmother, Mrs. Mary Markle, where he remained until her death in 1832, after which he made his home for eighteen years with his cousin, Gen. Cyrus P. Markle.

Mr. Thompson was married in 1846 to Miss Eliza Caruthers, youngest daughter of Samuel Caruthers, a Ruling Elder in the Presbyterian Church of Sewickley, Westmoreland county, Pa., and came to this place in 1848. He united by examination and profession of his faith with the Presbyterian Church of Uniontown, January 25th, 1851. He was ordained and installed a ruling elder of this church by the Rev. Wm. F. Hamilton, D. D., on the 4th of March, 1860. He was a commissioner to the General Assembly which met in Albany, N. Y., in 1868, and was again sent to the Assembly which met at Madison, Wis., in 1880. He is a director of the Western Theological Seminary and also a Trustee of Washington and Jefferson College.

Mr. Thompson has not only been prominent and successful in business and public life, but also active and efficient as an officer in the church and Presbytery.

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## ADDITIONS AND CORRECTIONS.

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On page 35 in the history of Mt. Pleasant Church, after the resignation of Rev. James I. Brownson, it should be added that the churches of Greensburg and Mt. Pleasant called the Rev. Wm. D. Moore, September 15th, 1849, who at that time was pastor at Long Run. Mr. Moore asked counsel of the Presbytery and acting on its advice accepted the calls and was installed pastor over the united congregations on the first Tuesday of October. In April, 1851, he was called to Greensburg for all his

time. Accepting this, his relation with Mt. Pleasant was dissolved on the 9th of April.

Rev. Wm. Wylie McLain was installed pastor on the second Saturday of May, 1852. This relation continued until terminated by the death of Mr. McLain, November 10th, 1855.

Mr. David Henry Barron, a licentiate of the Presbytery of Allegheny City, was received, April 13th, 1858, and called to Mt. Pleasant. He was ordained and installed as pastor, May 13th. Mr. Barron was called to Hollidaysburg and Presbytery severed the relation, August 6th, 1861.

The connection of J. P. Blackburn with the Presbytery (see page 211) ceased sometime ago.

#### CORRECTIONS.

Page 64, for "Mr. J. A. Means," read Mr. J. A. Mearns.

Page 115, seventh line from the top, "Thursday" should be Tuesday.

Page 161, "Alvira M. Fromier" should be Alvira M. Fernier and "Mary C. Aler" should be Mary C. Alter.

Page 180, "Mrs. Fulton Price" should be Mrs. R. T. Price.

Page 188, No. 47, for "Thomas Hurst," read Thomas Hunt.

Page 193, No. 99, "1838" should be 1837.

Page 203, No. 211, at the close, for "accepted," read a deposed.

Page 217, fourteenth line from the bottom, read Philadelphia instead of "Pittsburg."

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## THE HON. JASPER M. THOMPSON.

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Since the foregoing sketch was published, and while this book was in the hands of the binder, the community was sadly surprised and shocked by the announcement of the death of the Hon. J. M. Thompson, which occurred on the evening of March 15th, 1889. About six weeks previous, Mr. Thompson had gone South to look after some business interests, and, during his absence, had taken a severe cold, which, causing a violent attack of pneumonia, resulted in his death about five hours after his return. He evidently felt that the disease would prove fatal and seemed anxious to hasten back to his family and familiar friends before he should be finally overtaken by the relentless messenger, and, on entering his home, after being kindly cared for by his loved ones and his physician, expressed himself as ready to depart, if it were the Lord's will to call him away. He is gone, as we believe, to the reward of those who trust implicitly in the Redeemer and Saviour of men.

Mr. Thompson was a man of most generous impulses, broad, philanthropic, conservative and kind. Schooled to hard labor himself, he knew how to sympathize with those who were honestly obliged to contend with poverty and battle with the world for a livelihood; to all such he was ever ready to lend a helping hand. It would be indeed difficult to find one in any community whose personal influence has been exerted in so many directions and to so great a variety of usefulness. Whenever an opportunity was had—and often he created the opportunity—Mr. Thompson was ready to speak a word for Christ, to direct the erring in the paths of righteousness, to comfort the sorrowing, to pray with and for the sick and the dying, and to lead all to Him who is able to save. He was a plain, unassuming, substantial man; a well balanced, consistent, affable, Christian gentleman; universally respected, honored and loved; living, because of his peculiarly

approachable disposition and sympathetic natural way, near the hearts and affections of the people. Often prevailed upon and appointed by Presbytery to preach in our pulpits, he did so acceptably and with profit to all. He was not only a helper but a leader in every good work and enterprise, secular and religious. In his remarkably industrious, successful and exemplary life, we have this valuable truth most fully demonstrated, that a man may be diligent in business, yet fervent in spirit, serving the Lord.

At its meeting, March 27th, 1889, the Board of Trustees of Washington and Jefferson College, took action in regard to the death of Mr. Thompson, one of its members, March 15th, 1889, and recorded its high estimate of Mr. Thompson as a successful business man, eminent for his public spirit and zeal in good works and Christian manhood and his fidelity and efficiency as a member of the Board.

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#### ADDITIONAL CORRECTIONS.

Page 116: 3d line should be, His first wife was a daughter of Rev. Joseph Smith and sister of Rev. David Smith, &c. And 5th line: She was an aunt of Rev. Joseph Smith, D. D., &c.

Page 129: 13th line from the bottom should read, Until after 1815.

In the Index, page 184, after the name of James R. Hughes, belongs to the name of James Hughes, above.

## INDEX.

- Adams, Jas. . 73, 87, 94, 98, 186  
 Additions and Corrections, 221  
 Addison, Alexander . . . . 6  
 Aid for Students . . . . 15  
 Agnew, John Holmes, 116, 191  
 Allen, Bela . . . . . 192  
 Allen, Moses . . . . . 74  
 Allison, Alexander . . . . 2  
 Allison, Hector . . . . . 2  
 Allison, Judge . . . . . 12  
 Anderson, Rev. Mr. . . . . 2  
 Anderson, S. McC., D. D., 65  
 Andrews, John . . . . . 190  
 Andrews, J. K. . . . . 31, 202  
 Andrews, Mrs. R. E. P. . 180  
 Annan, Wm., D. D., 30, 145, 193  
 Armstrong, John . . . . 71, 75  
 Armstrong, Wm. . . . . 78  
 Baber, James . . . . . 74, 193  
 Bailey, M. C., Ph. D., 97,  
     103, 138, 141, 154, 208,  
     . . . . . 156, 210  
 Bailie, Mrs. Anna . . . . . 174  
 Baird, Aaron . . . . . 26  
 Baird, Miss Maggie . . . . 28  
 Baird, Robert . . . . . 25, 26  
 Baker, Perrin, 158, 160, 162,  
     . . . . . 208, 210  
 Bain, Henry . . . . . 16, 93  
 Barclay, David . . . . . 16, 189  
 Barclay, Henry . . . . . 78  
 Barnett, John M., 22, 35, 36,  
     . . . . . 132, 149, 169, 200, 210  
 Barnett, Mrs. J. M. . . . . 175  
 Barr, Samuel . . . . . 9, 184  
 Barret, Elisha D., M. D. . 191  
 Barron, D. H., D. D., 149, 199  
 Beatty, Charles . . . . . 2  
 Beatty, C. C., D. D., L.L. D., 22  
 Belden, Luther . . . . . 199  
 Bell, Wm. G. . . . . 192  
 Belle Vernon Church, 160—163  
 Bergen, S. S., 37, 49, 93, 96,  
     . . . . . 102, 137, 144, 156, 206  
 Bethel Chapel . . . . . 50  
 Biggs, Henry W. . . . . 198  
 Black, Jas., D. D., L.L. D.,  
     . . . . . 132, 195  
 Black, John . . . . . 186  
 Black, James . . . . . 195  
 Blackburn, John I. . . . . 207  
 Blackburn, J. P. . . . . 211  
 Boggs, John . . . . . 188  
 Boughner, Daniel . . . . . 111  
 Boughner, A. V. . . . . 110  
 Boyd, Wm. L., 31, 53, 57, 201  
 Boyd, A. F. . . . . 60, 150, 205  
 Boyd, John . . . . . 186  
 Bradley, M. H. . . . . 36, 208  
 Branch, John . . . . . 200  
 Brice, John . . . . . 8, 61, 73, 184  
 Bristol, Cyrus B. . . . . 75, 192  
 Brooks, Asa . . . . . 16, 189  
 Brooks, Edward F. . . . . 194  
 Bronson, Asahel, D. D., 69,  
     . . . . . 154, 203  
 Brownson, James I., D. D.,  
     . . . . . 11, 19, 35, 36, 149, 194  
 Brownsville Church, 127—130  
 Brown's Church . . . . . 143  
 Buchanan, George D. . . . . 207  
 Burchinal, Wm. J. . . . . 196  
 Buston, Rev. Mr. . . . . 104  
 Cataba War-path . . . . . 98

- Caldwell, James . . . . . 197  
 Caldwell, A. J. . . . . 201  
 Caldwell, Eben B. . . . . 202  
 Caldwell, J. D. . . . . 203  
 Caldwell, John . . . . . 2  
 Calhoun, J. Y. . . . . 68  
 Calhoun, J. Adley . . . 56, 194  
 Callen, J. H. . . . . 118, 197  
 Campbell, Dr. Hugh, 120,  
     . . . . . 211, 217  
 Campbell, Allen D. . . . 189  
 Campbell, Benjamin . . . 123  
 Campbell, James . . . . . 191  
 Campbell, Joseph . . . . 194  
 Campbell, Samuel . . . . 141  
 Campbell, Samuel L. . . 200  
 Campbell, W. W. . . . . 199  
 Candidates for Ministry, 83, 89  
 Canon, Col. John . . . . 12  
 Catechising . . . . . 29  
 Centennials . . . . . 21, 83  
 Chalfant, George . . . . 26  
 Chambers, Joseph H., 75, 193  
 Chartiers Church . . . . . 4  
 Cheeseman, C. P., 60, 66,  
     . . . . . 153, 154, 207, 210  
 Chestnut, T. M. . . . . 132  
 Church, Presbyterian, Its In-  
     fluence . . . . . 21  
 Churches Organized . . . . 20  
 Churches, Names of . . . . 9  
 Churches, Old . . . . . 21  
 Churches, New . . . . . 20  
 Churches Transferred, 19, 73, 74  
 Churches Vacant . . . . . 9, 211  
 Clark, John . . . . 6, 8, 61, 183  
 Clark, H. S. . . . . . 127  
 Coe, James . . . . . . 188  
 Cochran, James . . . . . 35, 130  
 Collier, Frank M. . . . 208, 211  
 Colleges, Early . . . . . 12  
 Collections . . . . . . 15  
 Cone, A. . . . . . 150, 203  
 Connellsville Church, 130—133  
 Court House . . . . . . 12  
 Contributions . . . . . 14, 23, 179  
 Crumrine, J. T. . . 91, 157, 208  
 Cunningham, R. H. . . . . 201  
 Davis, George . . . . . 78  
 Davis, Henry . . . . . 93, 96  
 Davis, James . . . . . 75, 193  
 Davis, Thomas . . . . . 16, 190  
 Dawson Church . . . . . 172  
 Deffenbaugh, George L. . 206  
 De Witt, B. T., 55, 57, 209, 210  
 Dickey, J. B., 57, 102, 141,  
     . . . . . 156, 204  
 Dodd, Cephas, M. D. . . 73  
 Dodd, Thaddeus, 4, 6, 11,  
     . . . . . 68, 73, 183  
 Doddridge . . . . . . 72  
 Donegal Church (Pleasant  
     Grove now) . . . . . 19  
 Donehoo, E. R. . . . . 132  
 Donehoo, Geo. P., 34, 209, 210  
 Downs, Caleb W. . . . . 199  
 Duffield, George . . . . . 2  
 Dunbar Church, 133, 167—171  
 Duncan, J. K. . . . . 120, 140  
 Duncan, C. C. B., 91, 93,  
     . . . . . 96, 144, 157, 207  
 Dunham, George . . . . . 196  
 Dunlap, Matthew . . . . . 190  
 Dunlap, James, D. D., 6, 9,  
     26, 37, 41, 44, 53, 73,  
     99, 114, 183.  
 Dunlap's Creek Church, 3,  
     . . . . . . 25, 29, 211  
 Early Colleges . . . . . . 12  
 Eaton, Wm. M. . . . . . 70  
 Eaton, Wm. . . . . 56, 104, 193  
 Eaton, S. J. M., D. D. . . . 22  
 Edgar, Wm. . . . . 93, 96, 203  
 Edie, W. A., 130, 132, 209, 210  
 Education . . . . . . 10, 15  
 Elliott, S. E., 163, 165, 209, 210  
 Emmons, A. W., 29, 32, 209, 210  
 Espy, Hugh . . . . . . 121

- Ewing, John T. . . . . 191  
 Ewing, Hon. Nathaniel, 121,  
     . . . . . 125, 211, 217, 218  
 Ewing, Hon. Nathaniel, Jr., 218  
 Ewing, Hon. John K., 22,  
     . . . . . 114, 123, 218  
 Ewing, W. F. . . . . 36, 204  
 Fairchance Church, 101,  
     . . . . . 154—156  
 Fairchild, Ashbel G., D. D.,  
     16, 87, 99, 110, 140, 154,  
     . . . . . 189, 211, 212  
 Falling Exercises . . 9, 39, 73  
 Farmer, S. F., D. D., 58, 60,  
     . . . . . 158, 209, 210  
 Fayette City Church, 157,  
     . . . . . 88, 210  
 Ferrier, Andrew, D. D., 117, 194  
 Fields, A. B. . . 129, 132, 202  
 Fife, N. H. G., 65, 132, 200, 219  
 Finley, Robert . . . 73, 192  
 Finley, James, 3, 25, 55, 58,  
     . . . . . 61, 86, 183  
 Finley, Robert M., 86, 93,  
     . . . . . 95, 184  
 Finley, Caleb W. . . . . 197  
 Finley, Ebenezer . . . . . 28  
 Finney, S. L. . . . . 165, 207  
 First Settlers . . . . . 2  
 Flannagan, J. H. . . . . 198  
 Fleming, Wm. A. . . . . 196  
 Flenniken, John . . . . . 75  
 Flenniken, James . . . . . 75  
 Flenniken, R. P. . . . . 75  
 Flenniken, Hannah . . . . . 75  
 Forsythe, C. J. . . 113, 209, 210  
 Frontis, Stephen . . . . 92, 95  
 Fulton, Henry . . . . 149, 202  
 Fulton, James P., 27, 48,  
     . . . . . 49, 137, 202  
 Fulton, Robert H. . . . . 203  
 Fulton, Wm. S. . . . . 204  
 Gailey, R. R., 49, 91, 157, 204  
 Galbraith, James . . . . . 187  
 Gaus, Joseph . . . . . 196  
 Gault, W. F. . . . . . 53  
 George's Creek Church, 84—89  
 Gibbons, H. O. . . . . . 202  
 Gill, W. H. . . . . . 107  
 Gilland, Charles and Mary, 70  
 Gillespie, John, D. D. . . . 22  
 Gillett, N. H., 20, 56, 59,  
     . . . . . 75, 192  
 Gilmore, John W. . . . . . 201  
 Gilson, S. S., 114, 119, 204, 217  
 Given, Andrew . . . . . 186  
 Glade's Church, (called  
     Muddy Creek, now New  
     Providence) . . . . . 72  
 Graham, James . . 16, 92, 187  
 Graham, Richard . . . . . 30  
 Graham, L. Y., D. D., 59,  
     . . . . . 93, 96, 161, 201  
 Greensburg Church . . . . . 19  
 Greensboro Church, 110—113  
 Grier, Smith F. . . . . 194  
 Guthrie, James, 16, 41, 44,  
     . . . . . 53, 75, 130, 187  
 Hale, Wm. . . . . . 77  
 Hamilton, Rev. W. B. and  
     Wife . . . . . . 179  
 Hamilton, W. F., D. D., 22,  
     . . . . . 23, 118, 199, 213  
 Hanna, John . . . . . . 11  
 Hair, G. M., 59, 107, 154,  
     . . . . . . 162, 202  
 Harper, Samuel . . . . . 76  
 Harper, Joseph . . . . . 191  
 Harshe, Wm. P. . . . . 195  
 Hassinger, Peter . 93, 96, 196  
 Hawkins, John L. . . 132, 193  
 Hazlett, Samuel . . . . . 197  
 Hench, J. C. . . 102, 155, 198  
 Henderson, Joseph, 9, 16, 186  
 Henry, Robert . . . . 75, 191  
 Henshaw, James . . . . . 49  
 Herries, A. J. . . . . 173, 207  
 Herron, Francis, D. D. 16, 92, 188

- Herwick, R. A. . . . . 211  
 Hill, George . . 7, 9, 16, 185  
 Hill, Samuel . . . . . 105  
 Hough, A. A. . . . 150, 201  
 Howell, John G. . . . . 195  
 Hughes, James . . 7, 8, 11, 73  
 Hughes, Watson, 20, 30,  
     . . . . . 146, 191  
 Hughes, James R., 20, 59,  
     . . . . . 146, 184, 196  
 Hughes, Thomas E. . . . . 8  
 Hughes, Thomas . . . . . 69  
 Humbert, Jacob . . . . . 211  
 Hunt, Thomas . . 16, 92, 188  
 Hunter, Joseph L., 22, 54,  
     . . . . . 172, 209, 210  
 Hunter, A. S. . . 129, 209, 210  
 Indian Creek Church . . 55, 133  
 Indians . . . . . 5, 55, 72  
 Jacob, Prosper H. . . 105, 196  
 Jacob's Creek . . . . . 55  
 Jeffers, W. H., D. D., L.L.  
     D. . . . . . . . . 22  
 Jefferson Church . . . 68—70  
 Jenkins, John M. . . 165, 208  
 Jenner Church, 19, 94—97, 211  
 Jennings, Jacob, M. D., 7,  
     . . . . . 9, 26, 73, 90, 185  
 Johnston, Alexander . . . . 130  
 Johnston, Geo. N. . . 109, 207  
 Johnston, John W. . . . 192  
 Johnston, Wm., 16, 26, 90,  
     . . . . . . . . . 128, 188  
 Johnston, Robert, 16, 56, 59, 189  
 Junkin, D. X., D. D. . . . . 4  
 Kaine, Mrs. E. J. . . . . 180  
 Kean, Wm. F. . . . . 204  
 Kennedy, David . . . . . 198  
 Kerr, B. M., 89, 91, 127,  
     . . . . . . . . . 129, 209, 210  
 Kibler, Joseph . . . . . 120  
 Kinkaid, M. S. C. . . . . 201  
 Kirkpatrick, John H. . . . 190  
 Kuhn, Wm. C. . . . . 93, 201  
 Laird, Francis . . . . . 8, 16, 186  
 Laurel Hill Church . . 37—52  
 Ledwith, Wm. L. . . . . 205  
 Lee, Robert . . . . . 8, 16, 188  
 Leisenring Church . . 173—174  
 Lewis, E. P. . . . . 129, 202  
 Lewis, Reuben . . . . . 199  
 Lewis, Thomas . . . . . 120  
 Linn, Alonzo . . . . . 197  
 Little, John W. . . . . 66, 204  
 Little Redstone . . 26, 89—91  
 Log College . . . . . . . . 16  
 Logan, S. C. . . . . . . . 107  
 Long Run Church . . 60—70  
 Loomis, Aretus . . . . . 16, 189  
 Loring, Miss Sophia . . 174, 177  
 Lowes, A. B. . . . . 162, 205  
 Lowrie, Lewis A. . . . . 196  
 Lutz, John S. . . . . . . . 200  
 Lyon, Nathaniel B. . . . . 196  
 McBride, Samuel . . 108, 206  
 McCandless, Alex., 62, 66,  
     . . . . . . . . . 104, 190  
 McCarrell, J. J., 103, 109,  
     . . . . . . . . . 208, 210  
 McClane, W. W. . . . 129, 205  
 McCleary, Wm. . . . . . 124  
 McClellandtown Church  
     . . . . . . . . . 134—139  
 McClintock, John, 68, 70,  
     . . . . . 71, 79, 112, 194, 210  
 McClintock, John C. . . . . 200  
 McDougall, James . . . . . 192  
 McFarren, Samuel . . . . . 191  
 McGarraugh, Robert. . . . 187  
 McGaughey, A. . . . . 65, 198  
 McGogney, A. Z. . . . 132, 208  
 McGogney, Mrs. A. Z. . . . 181  
 McGrady, James . . . . . 184  
 McKaig, C. V., D. D. . . . . 23  
 McKallip, J. H. . . . . . 108  
 McKee, C. L. V. . . . . . 211  
 McKee, J. B. . . . 30, 112, 194  
 McKeesport Church, 103—110

- McLane, James . . . . . 187  
 McLain, W. W., 140, 142,  
     . . . . . 149, 193  
 McMaster, H. H. 25, 27, 29, 208  
 McMichael, Wm. . . . . 22, 75  
 McMillan, John, D. D., 4,  
     . . 6, 8, 11, 14, 15, 61, 72  
 McMillan, John, D. D., 20,  
     . . 35, 36, 150, 158, 163, 203  
 McMillan, Mrs. John . . 175  
 Mahan, Samuel . . . . . 185  
 Marquis, Thomas . . . . . 185  
 Marquis, R. R. . . . . 171  
 Marshell, Robert . . . . 73, 184  
 Martin, James . . . . . 57, 199  
 Martin, Thomas, 90, 128,  
     . . . . . 156, 193  
 Martin, Charles . . . . . 194  
 Martin, John W. . . . 156, 204  
 Mateer, Joseph . . . . . 197  
 Mearns, John A. . . . . 64, 197  
 Meloy, John C., 91, 144,  
     . . . . . 147, 205, 210  
 Mercer, Boyd, 74, 103, 127, 185  
 Mercer, Simon B. . . . . 123  
 Milholland, A. S., D. D.,  
     . . 114, 129, 141, 207, 210  
 Miller, O. H. . . . . 146, 201  
 Milligan, Wm. V., D. D. . 22  
 Ministers, Early . . . . . 3  
 Missionary, Early . . . . . 2  
 Montgomery, Samuel, 35,  
     . . . . . 149, 193  
 Moore, Thomas . . . . . 185  
 Moore, Wm. D., 63, 65, 66, 195  
 Moore, Wm. P., 23, 66, 132, 206  
 Moore, James R. . . . . 198  
 Moore, Robert B. . . . . 199  
 Moorehead, Wm. . . . . 186  
 Moorhead, W. W., D. D., . 23  
 Morledge, H. C., 173, 174,  
     . . . . . 209, 210  
 Mt. Pleasant Church, 4, 19,  
     . . . . . . . . . 34—37  
 Mt. Pleasant Reunion Ch.  
     . . . . . . . . . 163—166  
 Mt. Vernon Church, 153—154  
 Mt. Washington Church,  
     . . . . . 141—144, 211  
 Muddy Creek Church . 71, 72  
 Myers, B. F. . . . . 93, 96, 200  
 Neel, John J. . . . . . 196  
 Nesbit, Charles, D. D. . . 42  
 Nevin, Wm. G., 27, 31, 60,  
     . . . . . 129, 158, 206  
 New and Old School, 19,  
     . . . . . . . . . 35, 81  
 New Providence Church,  
     . . . . . . . . . 68, 71—84  
 New Salem . . . . . . . . . 28  
 Nicolls, Samuel J., D. D., 199  
 Oliphant, F. H. . . . . 155  
 Owen, Griffith . . . . . 119, 196  
 Owens, John D. . . . . . 32, 208  
 Parke, Thomas S., 53, 172, 203  
 Parker, John . . . . . . . . . 25  
 Parsonages . . . . . . . . . 32, 51  
 Patterson, Joseph, 7, 8, 73, 184  
 Patterson, Robert . . . . . 16, 188  
 Patterson, A. O., D. D., 16,  
     . . 20, 30, 34, 144, 146, 148, 190  
 Patterson, J. G. . . . . . . . . 200  
 Paull, George, 200, 211,  
     . . . . . . . . . 215, 219  
 Paull, Joseph . . 167, 211, 219  
 Pentzer, Jacob . . . . . 193  
 Perkins, Wm. . . . . . . . . . 102  
 Personal Sketches . . . . . 211  
 Pigeon Creek Church . . . . 4  
 Pitt Township Church . . . . 103  
 Pleasant Unity Church, 19,  
     . . . . . . . . . 148—152  
 Plumer, Hon. George . . . . 145  
 Plumer, George . . . . . 193  
 Plumer, Alexander . . . . . 145  
 Plumer, John C. . . . . . 145  
 Plumer, Miss Ruth E., now  
     Mrs. J. K. Andrews . . 182

- Plumer, John S. . . . . 203  
 Porter, Samuel . . 16, 184, 188  
 Porter, Samuel, Jr. . . . 188  
 Porter, Rev. Mr. . . . . 35, 147  
 Porter, George . . . . . 134  
 Potter, G. M. . . . . 169  
 Power, James, D. D., 3, 16,  
     25, 29, 34, 39, 72, 84, 114, 183  
 Power, Francis H. . . . . 198  
 Price, R. T. . . . . 169, 205  
 Presbytery of Blairsville . 19  
 Presbytery of Donegal . . 3  
 Presbytery of Erie . . . 8  
 Presbytery of New Castle, 3  
 Presbytery of New York . 5  
 Presbytery of Ohio . . 6, 8, 73  
 Presbytery of Washington, 5  
 Presbytery of West Virginia, 20  
 Presbytery of Redstone—  
     Boundaries . . . 18, 19, 73  
     Centennial . . . . . 21  
     Early Settlements . . . 1  
     First Records . . . . . 6  
     First Meetings . . . . . 6  
     Members . . . . . 9, 20  
     Organization . . . . . 1, 5  
     Name . . . . . . . 1  
     Pioneer Education . . . 10  
     Presbyteries now in for-  
         mer bounds . . . . . 23  
 Professorship of Elocution, 23  
 Professorship of Elocution,  
     Committee to Superin-  
         tend . . . . . . . 23  
 Quillen, Ezekiel . . . . . 193  
 Ralston, W. W., D. D., 119, 202  
 Ralston, Samuel . . . . . 186  
 Rea, John, Sr. . . . . . 77  
 Redick, William. . . . . 142  
 Redstone, Centennial of . 21  
 Redstone, Members of . . 20  
 Redstone, Organization of, 5  
 Redstone, Centennial Schol-  
     arship . . . . . . . 23  
 Redstone in Organization of  
     Three Synods . . . . . 8  
 Redstone, Origin of Name, 1  
 Redstone Thank Offerings, 23  
 Reed, Wm. . . . . . . 195  
 Reed, John . . . . . 16, 189  
 Reed, John B. . . . . 23, 210  
 Rehoboth Church . 3, 58—60  
 Revivals, 9, 10, 16, 30, 39,  
     53, 58, 73, 83, 100, 103,  
     . . . . . . . 106, 138, 169  
 Riggs, Cyrus, D. D. . 31, 197  
 Robinson, Col. James . . 155  
 Robinson, E. S. . . . . 159, 208  
 Robinson, Wm. M. . . . . 22  
 Rogers, D. B., 102, 113,  
     . . . . . . . 156, 171, 203  
 Rosborough, H. O., 20, 84,  
     88, 113, 140, 141, 144,  
     . . . . . . . 198, 210, 212  
 Ross, John . . . . . 92, 95, 189  
 Round Hill Church, 3, 55—57  
 Ruble, Jacob. 32, 141, 205, 210  
 Ruble, Wm. Rhodes . . . 207  
 Russell, Watson. . . . . 199  
 Ryland, H. H. . . . . 211  
 Sample, J. Logan . . . . 57, 201  
 Schools . . . . . . . 11  
 Scott, George K. . . . . 31, 204  
 Scott, John W., D. D., 69,  
     . . . . . . . 205, 210  
 Scott, George . . . . . 91, 202  
 Scott, Harry O. . . . . 207  
 Scott, Winfield C. . . . . 206  
 Scottdale Church . . 158—160  
 Scovel, S. F., D. D. . . . . 22  
 Sewickley Church . 4, 29, 34  
 Shanks, J. D. . . . . 59, 154, 207  
 Shaw, Mrs. Mary . . . . . 179  
 Shearer, F. A., D. D., 64, 197  
 Shepherd, George C. . . . . 200  
 Sherrard, D. A. C. . . . . 45  
 Skiles, Samuel P. . . . . . 195  
 Sloan, Wm. N. . . . . . 204

- Smith, David, 56, 58, 87, 98,  
     . . . . . 185  
 Smith, Joseph, D. D. . 57, 197  
 Smith, John M. . . 75, 79, 192  
 Smith, Robert F., 148, 151,  
     . . . . . 209, 210  
 Smith, Jesse . . . . . 190  
 Smith, Wm. C. . . . . 195  
 Smith, Joseph . . . . . 5, 183  
 Smythe, Anson, D. D. . . . 22  
 Somerset Church, 19, 91—  
     . . . . . 94, 211  
 South Fork of Ten Mile . 68  
 Sparks, Samuel . . . . . 35, 150  
 Speer, William . . . . . 16, 187  
 Speer, L. M. . . . . 161  
 Speer, Thomas P. . . . . 198  
 Spring Hill Furnace Ch 140, 211  
 Statistical Reports, 17, 18,  
     . . . . . 23, 166, 179  
 Steele, Robert. . . . . 9, 187  
 Stockton, Joseph . . 8, 16, 188  
 Stoneroad, Joel 20, 37, 43,  
     47, 53, 112, 116, 144, 192,  
     . . . . . 211, 213  
 Stoneroad Chapel . . . . . 50  
 Stevenson, Ross, D. D. 132, 195  
 Stevenson, J. H. 31, 53, 90,  
     . . . . . 128, 159, 172, 201  
 Stevenson, Daniel . . . . . 78  
 Stewart, Robert C. . . . . 198  
 Stewart, W. G. . 171, 209, 210  
 Stratton, Wm. O. . . . . 22  
 Swan, Wm. 16, 30, 61, 66, 185  
 Swan, Samuel . . . . . 190  
 Swan, Charles . . . . . 78  
 Swift, E. P., D. D. . . 16, 189  
 Synod of—  
     N. Y. and New Jersey . 6  
     N. Y. and Philadelphia 2, 5, 6  
 Pittsburgh . 8, 13, 21, 22, 74  
 Philadelphia . . . . . 6  
 The Carolinas . . . . . 6  
 Virginia . . . . . 6, 8, 13, 14  
 Tate, Samuel . . . . . 8  
 Taylor, Z. B. . . 159, 209, 210  
 Temperance . . . . . 81, 77  
 Tent Church . . . . . 97—103  
 Terry, S. Howell . 92, 95, 192  
 Thank Offerings . . . . . 23, 182  
 Thanksgiving Sermon, 1st, 2  
 Thompson, Hon. J. M., 123,  
     . . . . . 211, 220  
 Torrence, Adam . . . . . 22, 191  
 Torrence, Joseph . . . . . 45  
 Trunkey, Hon. John . . . . . 22  
 Turbitt, John . . . . . 293  
 Tyrone Church . . . . . 52—55  
 Uniontown Church . 114—127  
 Vance, James . . . . . 110  
 Van Eman, George, 16, 74,  
     . . . . . 134, 191  
 Veech, Hon. James . . 71, 76  
 Veech, David . . . . . 76, 123  
 Wakefield, C. B. 93, 96, 141,  
     . . . . . 144, 156, 206  
 Wallace, J. B. . . . . . 211  
 Wallace, R. M. . . . 90, 128, 197  
 Washington College . . . . . 12  
 Watt, Thomas W. . . . . 167  
 West, Nathanael, Sr. . 105, 197  
 West, Nathanael, Jr. . . . . 105  
 Western M. Society . . . . . 13  
 Western Theological Sem. 23  
 West Newton Ch. 31, 144—148  
 Welty, F. B. . . . . . 200  
 Wheeler, — . . . . . 133  
 White, N. G. 53, 133, 172,  
     . . . . . . 208, 210  
 White, Robert . . . . . 150, 206  
 White Rock . . . . . . 133  
 Wick, William . . . . . . 8  
 Wightman, J. W., D. D. 107, 204  
 Williams, Moses Allen 117, 196  
 Williams Daniel . . . . . 146, 198  
 Wilson, Alex. C. . . . . . 205  
 Wilson, Robert F. . . 106, 199  
 Wilson, James . . . . . . 192

- Wilson, Joseph R . . . . 202  
Wilson, S. J., D. D., L.L. D 22  
Wilson, Samuel, D. D., 20,  
  26, 88, 134, 135, 194, 215  
Wishart, Marcus . . . 59, 205  
Woman's Missionary Societies, 52, 70, 82, 107, 108,  
  133, 152, 164, 174—179,  
  . . . . . 180—182  
Woman's F. M. Society,  
  . . . . . 108, 174—179  
Woman's F. M. Society,  
  Officers of . . . . . 176—178  
Woman's H. M. Society,  
  Officers of . . . 180, 181, 182  
Woodend, Wm. W. . . . . 195  
Woods, Wm. . . . . 186  
Wright, John . . . . . 186  
Wright, W. S. . . . . 107  
Wylie, W. T., D. D., 16, 56,  
  . . . . . 58, 99, 114, 187  
Wylie, Mrs. W. T. . . . . 116  
Wycoff, Rev. Mr. . . 102, 155



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